

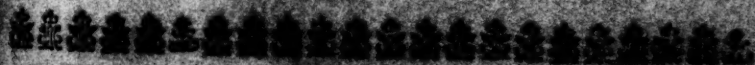
3



A SHORT
ANSWER
TO A
PAMPHLET

CALLED

*Plain Reasons for Dissenting
from the Church of Eng-
land, &c.*



[Price One Shilling.]

XXXXXXXXXXXXXXXXXXXX

REPORT
A. N. S. W. E. R.

NO. 1

P. A. M. J. E. T.

CHARTER

THE ROYAL
NAVY
AND
ARMY

XXXXXXXXXXXXXXXXXXXX

XXXXXXXXXXXXXXXXXXXX

Printed
by
V

3
A SHORT
ANSWER
TO A
PAMPHLET

CALLED

*Plain Reasons for Dissenting
from the Church of Eng-
land, &c.*

By a CLERGYMAN.



The SECOND EDITION.

LONDON:

Printed for C. DAVIS, against Gray's-Inn, Hol-
bourn; M. COOPER, in Pater-Noster Row; and
W. CRAIGHTON, in Ipswich.
M DCC XLIX.

A SHORT
ANSWER
TO A
PAMPHLET

Plain Reasons for Differing
from the Church of Eng-
land, &c.



W. A. CHERCYMAN



THE SECOND EDITION

LONDON:

Printed by C. Davis, against Court, No. 115,
St. Mark Lane, in Paul's Church Yard, and
W. Chiswick, near Uxbridge, Middlesex.

[1]

A SHORT

A N S W E R

TO A

P A M P H L E T

C A L L'D

Plain REASONS for Dissenting, &c.

WHEN a Man coolly reflects upon the Disputes between the Church of *England* and those who dissent from her, carried on for so long a Time with so much Heat, and with so little Reason still subsisting, he may well be surpriz'd to find, that so much Smoke hath arisen from so little Fire : It is indeed amazing to see such Numbers zealously persisting in a Practice which apparently weakens the Protestant Cause, and is by the Laws of Christ as much condemn'd, and as plainly forbidden as any other of the least justifiable. Were we to enquire particularly from whence this comes to pass, several Reasons might be assigned for it, and amongst these I think the two which I shall mention are none of the least considerable.

One Reason of this is, because the Matter in Dispute between the Church of *England* and the Dissenters is not generally understood.

From the great Earnestness and extraordinary Zeal with which the dissenting Interest hath been maintained, it may be imagined by those who do not give themselves the Trouble of enquiring, that the Church of *England* doth teach some strange and unscriptural Doctrines. But there is no such Thing; there is no Dispute of that sort ; the doctrinal Arti-

A

cles

cles of the Church of *England* are allowed by the Dissenters to be true, and their Teachers do themselves subscribe them: The Dispute therefore between us and them, is wholly relating to Matters of smaller Moment, and chiefly to our Rites and Ceremonies: And this certainly ought to abate the Heat and Fury of the Dissenters, *viz.* That we do not differ about any fundamental Points, but chiefly about things in themselves of an indifferent Nature.

Now, as to these Things, it should be considered, that no Truths are plainer than these following: That if they be not sinful, then they may be conscientiously complied with; and if a Man may with a good Conscience comply with them, then it is unreasonable and sinful to separate upon their Account; because, to preserve the Peace of the Church, and to obey the Commands of lawful Authority, are certain and indispensable Duties.

This hath often been urged against the Dissenters with great Strength of Argument; and yet when they produce their Reasons, by which they would justify their Separation, what they object to us seems to be of so little Moment, as scarce to deserve a serious Answer. Dr. *Resbury* did well observe of the Dissenters Objections to this Effect; That when they were placed together, they looked as if those who brought them, were in hopes they might prevail rather by their Number than their Weight; and might act like the Articles of an Impeachment, none of which perhaps would *singly* affect the accused Person, but all together may amount to accumulative Treason.

But this Management in our Case will not be allowed by a reasonable Man; for if no one of the Conditions required by the Church of *England* is sinful, it is plain they may all be complied with; and therefore the short Question between us is this, Whether the Things which the Church of *England* requires of its Members be actually sinful or not?

For

For if they be not, the Separation is made without Reason, and cannot be defended.

As this is so plain a Question, it may very easily be resolved; for tho' it may be difficult to ascertain the exact Degrees of Sin or of Virtue, it is much easier to distinguish the one from the other. If a Thing be sinful, it may require much Judgment to consider all the aggravating Circumstances of it, and to set forth precisely how far it is sinful or otherwise: But almost any Christian may know whether what is required of him be sinful or not: If it be immoral, his own Reason will tell him so; if it be forbidden by the Revealed Word of God, he will find it forbidden in the Holy Scriptures: But if it be neither wicked in its own Nature, nor yet forbidden in the Scriptures, how can it possibly be sinful? And if it be not sinful, why may not I comply with it?

As this then is the plain Question between us and the Dissenters, it follows, that tho' we should admit that some little Things in the Practice or the Discipline of our Church might possibly be altered and amended; yet so long as we require nothing sinful, those little Defects or Blemishes (if any such there are) will not be a sufficient Ground for separating from us. As to those Things with which I am concerned in the following Pages, I hope fully to justify the Church of *England*, to the Satisfaction of the Reader: But since there are a great Number of Articles which I have to consider, and as I intend to be as short as I can conveniently, perhaps to some Persons such a Justification as I propose may not in some Points seem perfectly clear: However, if that should happen, I flatter myself I shall at least make it very evident that none of the Things objected to us do make the Conditions of our Communion sinful, which, as I have observed, is sufficient for our Purpose.

There is one who hath before been appealed to upon this Point, and his Judgment (one might expect)

pect) should have some Weight with our dissenting Brethren; and that is *Calvin*, who says expressly, *Wherever the Gospel is preached and reverently heard, and the Sacraments are administred, there is the true Appearance of a Church; whose Authority no Man may with Impunity despise, or reject its Admonitions, or resist its Counsels, or set at nought its Discipline; much less separate from it, and break its Unity. For so great a Regard has our Lord to the Communion of his Church, that he accounts him an Apostate from his Religion, who obstinately separates from any Christian Society which keeps up the true Ministry of the Word and Sacraments, — Altho' it be otherwise very corrupt* *. *Mr. Calvin* here puts this Matter much stronger than is necessary for the Defence of our Church: And it is Pity they who admire this Gentleman's Judgment in other Respects, will not likewise follow it in this. They will, if they consider that the proper Question between us and the Dissenters, is not whether any of our Usages may possibly be altered for the better? But whether the Conditions we require of our Members be sinful or not? And one Reason why these Matters have been carried so far, is, as I apprehend, because this thing is not sufficiently, if it be at all considered, by the generality of our Dissenters.

Another Reason why the Dissenters are so numerous and so zealous in their Opposition to the Church of *England*, is, because, they are much de-

* Utcunque sit, ubi reverenter auditur Evangelii prædicatio, neque Sacramenta negliguntur, illic pro eo tempore, neque fallax neque ambigua Ecclesiæ apparet facies: cujus vel Authoritatem spernere, vel Monita respuere, vel Consiliis refragari, vel Castigationes ludere, nemini impune licet: Multo minus ab ea deficere ac ejus abruptum Unitatem. Tanti enim Ecclesiæ suæ Communionem facit Dominus, ut pro transfuga et Desertore Religionis habeat, quicumque se a qualibet Christiana Societate, quæ modo verum Verbi ac Sacramentorum Ministerium colat, contumaciter alienarit.

And afterwards speaking of the same Thing, he adds,
Etiam si [Ecclesiæ scil. vel Societas illa] multis alioqui Vitiis scateat. *Job. Calv. Institut. lib. 4. c. 1. sect. 10. 12.*

ceived

ceived by their Leaders; and by the artful Management of those, whose Interest it is to blow up the Coals and encrease our Divisions, are made to entertain such an Opinion of our Church as it doth upon no account deserve. One Method of doing this, is that of dispersing great Numbers of small Treatises contrived for that purpose; and among the Books of this sort, the little Piece to which this is an Answer, is not to be esteemed the least pernicious.

It has been published several Years, and yet little or no notice hath been taken of it; possibly for these Reasons; First, because every Thing that is material in it hath long since been considered by several learned and good Men of the established Church; and this makes an Answer to it the less necessary: And Secondly, because little Danger might be expected from *this Performance*. I was myself of the same Opinion, that it *could* do no harm, and that an Answer would only make that be more taken notice of, which otherwise of itself would soon be forgotten. But as I perceive it hath gone through so many Editions (no less than *Twenty Two*) and really is in high Esteem among several Dissenters in my Neighbourhood; and as I have Reason to think that among the lower sort of People (those who have not an Opportunity of seeing better Books) it actually hath done much Mischief; I have determined to consider the Reasons which this Writer gives for dissenting from the Church of *England*, and shall shew that if he hath no better than those which he mentions in this Book (and to be sure he gave us his best) then neither he, nor those who admire him, and proceed upon the same Principles, can be justified in their Separation from the National Church.

The Author of the *plain Reasons* wrote them,
 " 1. To inform us that they do not dissent from us
 " out of Stubbornness, or because they love Contention;
 " but from a tender Conscience.

" 2. To

“ 2. To furnish well-meaning Dissenters with plain
“ Reasons for their common Practice.” p. 1.

I write this, to shew that the tenderest Conscience ought not to lay any stress upon the things which he objects to us; and to prevent unwary and well-meaning Persons from being led into so dangerous a Sin, as that of needlessly encreasing the Divisions of the Church, by withdrawing themselves without just Cause from our Communion: A Practice which hath brought the Reformation into greater Contempt, and unhappily weaken'd the Protestant Interest in these Kingdoms, more than any other whatsoever.

The Author of the *Reasons* hath this Advantage, that his Objections lye within a narrow Compass, but an Answer to them must take up more Room, and the larger the Answer is, the greater must be the Purchase, and consequently it will come into the fewer Hands: For this Reason I will confine myself chiefly to his ten plain Reasons, and give a more general Answer to the remaining Part of his Piece, being determin'd to make this, agreeably to the Title of it, as *short* an Answer as I conveniently can. If it should chance to fall into the Hands of any judicious Reader who is acquainted with our Disputes, he will perceive that as the Objections are old, so in general are the Answers to them: and I have sometimes chosen rather to give them in the very Words of some former Writer than in my own, not only because they express their own Thoughts much better than I can do, but also to shew the Disingenuity of the Writer I am concern'd with, who could gravely bring forth the same stale Objections, without taking the least Notice of what had been said against them.

As it is well known that the Author of the plain Reasons is a Teacher in an Independent Congregation, I might return the ill Language which he bestows upon the Clergy, and might, according to his Method, throw it upon the Dissenting Teachers in general;

ral; as the Reader will allow, when in the following Pages he shall see how unfairly he misrepresents some Things, and wickedly forges or perverts others, in order to blacken those from whom he dissents: But as my Design is only to inform the misguided, or those who are likely to be so, I will not take Occasion from a particular Instance to make general Reflections, nor will I use any harsher Expressions even of *this Man*, than a just Concern for Truth shall extort from me, *not rendring Evil for Evil, or Railing for Railing*, but, as the Apostle teaches, *1 Pet. iii. 9. contrariwise Blessing*; and I pray, that it may please God to give him Grace to repent of this uncharitable and unchristian Work, and to grant him at length that pure and tender Conscience, which he already professeth to have.

The Author of the *Reasons* seems to blame the Clergy for preaching Morality, as if that was not a Part of the pure Word of God, *p. 6.* But I hope he will allow, that Lying, and Fraud and Deceit of all sorts is really sinful, and upon all accounts to be abhorred and detested by every faithful Christian: And if I can shew that this Author is guilty of such Practices, and doth endeavour to deceive and impose upon his Readers, even in a Book where he extols the *Tenderness of his Conscience* in the most minute Matters of Religion, then his Admirers must grant, there is Reason for them to alter their Opinion of him, and that they should lay no Stress upon his Assertions, where he doth not support them with good Proof.

This Piece is written in such a rambling Manner, and, what Argument there is in it, is mixed with so many uncharitable Aspersions and notorious Untruths, occasionally thrown in to prejudice the Reader against the Clergy, that it is very difficult, if not impracticable to give it a regular Answer: An Instance of this we have in his first Reason; for after objecting to us that the Church of *England* is not so
pure

pure a Church as some others are, he runs away to the Right which the People are said to have of choosing their own Minister as they do their Physician, (and this is the Subject of his eighth Reason;) after which, he charges the Clergy with perverting the common meaning of the Word ἐκκλησία and insinuates that they make their People think it signifies the Place of Worship, and not the Congregation assembled therein. Now this I beg leave to deny, and I challenge him to produce any good Writer of the Church of *England* who asserts this; so that he might have saved himself the Trouble of bringing those Texts of Scripture to fix the common Meaning of a Word which no Body will dispute with him; but still these Things, thus occasionally thrown in, do answer his Purpose; for they prejudice an ignorant Reader, and do divert him from attending to the Argument he is upon: and therefore in shewing the Insufficiency of his Reasons, I shall collect his Argument (if I can) in its full Force, then urge what I have to say against that, and afterwards take some Notice of his Occasional Reflections.

Nevertheless, though no Part of our Controversy depends at all upon this Point, it may be worth our Author's while to consider 1 *Cor.* xi. 18. 20. 22. before he positively asserts, "That the Greek Word so often used for Church in the New Testament *always* signifies *the People met together*, not the *Place* where they meet." I do not affirm that the Word in this Text doth *necessarily* signify the *Place* of Worship; but I believe this Writer will find it no easy matter to prove that it *cannot* have that Sense; and one disputable Text is sufficient at least to weaken his general Assertion. But after all, what Wonder is it, if the Word be not used in that Sense before there were any stated Places for the Publick Assemblies of Christians? It is very certain that after Places were set apart for that Purpose, the Christian Writers made

no Scruple of calling them by that Name* : And they had the same Right to use the Word in that Sense, as they had to call the Place where the *Jews* assembled, a *Synagogue*, which Word literally signifies a *Congregation*.

R E A S O N I.

“ We Dissent from the Church of *England*, because we do not look upon it to be so pure a Church as some others are.”

He hath not been pleased to tell us what, and where those *other Churches* are; but we suppose he means his own Congregation for one; and in order to prove this, he allows the Definition of a Church which is in the XIXth Article of the Church of *England*, and then endeavours to shew that the National Church of *England* doth not answer the Description given in that Article, and therefore is not so pure a Church as some others, to which he thinks that Description is more applicable : That is, in Order to prove the Church of *England* not to be *so pure a Church as some others are*, he undertakes to shew, *that it is not a Church at all*. But this certainly is a very odd Method of Reasoning : For the regular way of supporting his Proposition would have been, to have produced his other Churches, and formed a Comparison between them and the Church of *England*, in order to shew their greater Degree of Purity ; And even then, it would have been incumbent upon him to prove this a sufficient Reason for Dissenting : However, he has thought proper to take another Method ; And as this is his Argument, we will now see how he maintains it.

“ The visible Church, *says he*, p. 5. is a Congregation of faithful Men, met together to worship God, in which the pure Word of God is preach’d,

* Thus *Chrysostom*, *Hom. 43, in Act. Apost.* speaking of *Paul's* Preaching in an Upper Chamber, says expressly, *ἔτι οὐκ ἦν ἡ ἐκκλησία*, for as yet there was not a Church.

“ and the Sacraments be duly ministred, according
 “ to Christ’s Ordinance, in all those Things that of
 “ Necessity are requisite to the same. This, *he tells*
 “ *us*, is the XIXth Article of the Church of *England*.”

Now tho’ one would not expect, that a Writer upon such a Subject should falsify even in the very first Quotation which he makes from the Writings of our Church; if the Reader turns to the Article (which he will find in most of our Common Prayer Books) he will perceive that those Words, *met together to worship God*, are wickedly put in by *this* conscientious Teacher; and if you take them out, his first Observation will fall at once.

The former Part of the XIXth Article is really this; *The visible Church of Christ is a Congregation of faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly ministred, according to Christ’s Ordinance, in all those Things that of Necessity are requisite to the same.*

Now he observes upon this Article, that, “ *by our own Words*, the visible Church *must be* no more “ *than can meet together to worship God in one Place;*” And yet in our Words there is not one Syllable about *meeting together to worship God in one Place*: From whence it appears, that the Reader ought not to depend upon the Veracity of this Man, since he endeavours to impose upon him in so barefaced and flagrant a manner.

He argues further to this Effect; That there cannot be such a Thing as a National Church, because the whole Nation cannot be supposed to meet together; and therefore the whole Nation cannot be a Congregation, as the Visible Church is in the Article said to be.

But he might have known that the Word *Congregation* has the same Sense in this Article, that it hath in the 55th Canon; where the Clergy are directed to move the People to join with them in Prayer to this Effect; *Ye shall pray for Christ’s Holy*

Catholicks

Catholick Church; that is, the whole Congregation of Christian People dispersed throughout the World, and especially for the Churches of England, &c. You see then, the Catholick or Universal Church, that Church which is said to be the *Body of Christ*, and of which *Jesus Christ* is the Head, consists of all Christian People wheresoever dispersed throughout the World, although not a Millionth Part of them ever can be supposed to meet together: And as the Catholick Church consists of all particular Churches, united under the one only Sovereign Lord *Jesus Christ*; so the Church of *England* consists of all the particular Churches in this Kingdom, which are in Communion with her; and is, as we say, a Society, a Congregation of faithful Men, in which the pure Word of God is preached, &c. in the same Sense as the Church at large, or the Catholick Church, is a Congregation of all Christian People; altho' they never did, nor can they ever be supposed to meet in one Place. And this thing is well illustrated by the Constitution of a large City: For as all the several Companies of the City of *London* under the Lord Mayor, make but one City, so the several Parishes or Congregations in any Diocese under the Jurisdiction of a Bishop, make but one Church; and so we may speak of the Church of *Canterbury*, the Church of *Lincoln*, or the Church of *Norwich*, &c. And when we consider all these further united to each other by the Laws of the Nation, agreeing in the same Doctrine and Discipline, &c. We call them in a collective Body, the National Church. See *Stillingfleet's Unreasonableness of Separation*, Part III.

As we had an Instance of this Author's Fidelity, or rather his want of it, in reciting this Article; it cannot be expected we should believe him as to the Truth of his other Quotations; therefore I shall take no notice here, of what he reports from *Cyprian* and *Justin Martyr*; only I must assure the Reader they say no such thing; and if they did, it would make

no more for his purpose than the Text of Scripture which he produces, 1 Cor. xiv. 23. *If therefore the whole Church be come together into one Place.* In Answer to this, it is sufficient to observe, that at the first planting of Christianity, when the Number of the Faithful, *i. e.* of Christians, was small, they might very easily meet together; and so when the far greater Number of the Citizens of *Corinth* were Heathens, the whole Church, all the Believers there, might, as the Apostle says, *come together into one Place*: But this Text would only prove that the Members of the Church of *Corinth* were at that time not very numerous; if this was necessarily its Meaning*.

But I will give this Writer a Text which is something to the Purpose; It is said *Acts* iv. 4. *That five thousand Believers were added to the Church in one Day; and we read of three thousand converted before that; Acts* ii. 41. So that the Church of *Jerusalem* consisted at that time of eight thousand Souls, besides the Apostles, and a great many more whose Conversion is not mention'd: And how can it be conceiv'd, that when the *Jews* were daily persecuting, and distressing the Christians, these eight thousand People could meet together in one Place to worship God? These are plain Texts and full to the Point, and yet the Church is all along spoken of as only one Society.

It is an Observation of Bishop *Stillingfleet's* which doth not once fail: That throughout the New Testament, where Churches are spoken of in the plural Number, they are the Churches of a Province; as the Churches of *Judea*, the Churches of *Asia*, the Churches of *Syria* and *Cilicia*, the Churches of *Galatia*, the Churches of *Macedonia*: But where all the Christians of one City are spoken of, it is still call'd the Church of that City; as the Church of *Antioch*, the Church of *Corinth*, &c.: And when the seven Churches of *Asia* are spoken of together, they are the seven Churches; but when they are spoken to singly,

* See the Postscript.

it is the Church of *Ephesus*, the Church of *Smyrna*, &c. which being spoken without any Discrimination, as to the difference of these Places in greatness and Capacity, or the Number of Believers in them, doth evidently discover, that, what Number soever they were, they were all but the Church of that City *.

2. The second Observation upon the Article is, "That the Church is a Congregation of faithful Men," *i. e.* Believers in Christ; or if he likes the Word better, he may call them Saints, for that is all which is meant by the Word Saints, *1 Cor. xiv. 33.* It is not easy to fix his Meaning, when he talks of a Gospel Church consisting of *none but visible Saints*: If he means that the Purity of a Church cannot consist with the wicked Lives of some of its professed Members, I will venture to say, upon this Principle, there is not, nor ever was, nor ever will be a pure Church upon Earth; we know there was a *Judas* amongst the twelve Apostles. He adds, "The Clergy know whether they act according to their Articles in this Matter, or whether saying the Creed will not do." The Reader may judge of our Behaviour in this Particular; for the last Answer in our Catechism, will shew what we require of Persons who come to the Lord's Supper, and that is, that they *examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.*

Now, if a Man repents him truly of his former Sins, if he stedfastly purposes to lead a new Life, if he hath a lively Faith in Gods Mercy thro' Christ, if he hath a thankful Remembrance of his Death, and if he be in Charity with all Men; then we say he is a proper Person to be admitted to the Sacrament of the Lord's Supper, but not otherwise. If

* Unreasonableness of Separation, Part III. §. 5.

the Writer knew the Church of *England* requir'd this of all her Communicants, then he is not to be excused for insinuating that we only requir'd the repeating the Creed. The Creed is only a short Collection of the chief Articles of the Christian Faith, and by solemnly repeating that, we make a solemn Profession of our Faith; but the Clergy never laid any Stress upon the meer repeating of that Form of Words; and as to the scandalous Story he tells at the End of this Observation, I will venture to say (if it was told him, which I much question) there was no Truth in it. If by *having so much Money*, he means *receiving* so much, and would thereby insinuate that we bribe the Poor, or (as he calls it, *p. 17.*) *hire* them to come to the Lord's Supper; I must acquaint the Reader, that the Collections which are made at our Sacraments, I believe, are always dispos'd of to the working Poor; and, to my own Knowledge, in many of the Parishes in *Ipswich*, where this Writer lives, (and I believe in all) the Dissenters themselves have a Part of them: So that they are distributed with an impartial Hand, among our industrious and necessitous Brethren; and receiving the Sacrament doth, of itself, by no Means entitle any Person to a Reward from us: The Insinuation therefore, that we bribe or hire our poor Communicants is false. If by *having*, he means giving so much Money, (as I should rather think he doth, for he is speaking of the Qualifications which we require of our Communicants) it is so far from being insisted upon as necessary for every one to give, that several of our Communicants receive of the Charity themselves, and never give any thing; every Person gives or not, just as he pleases; and at the very Time of the Collection, Part of the Exhortation is in the Apostle's Words, *2 Cor. ix. 7. Let every Man do according as he is disposed in his Heart, not grudgingly, or of Necessity; for God loveth a cheerful Giver.*

His third Observation is, that, according to the Article, the Pure Word of God is to be preach'd; "Not an Oration of the excellent Constitution of their Church, or of Passive Obedience, or an Exclamation against Schism, or a Discourse of Morality, or only exclaiming against such Vices as the very Light of Nature condemns." And does the Article affirm, or imply all this? No such thing; it is all his own, and arises from that Dexterity in perverting Words, of which he is so great a Master. If you will believe him, the Article affirms, that what is to be preach'd must be the Pure Word of God; that is, (if there be any Sense in what follows) in a Pure Church they must preach nothing else but the Pure Word of God only, meaning thereby the Doctrines peculiar to the Christian Religion. But if you will take the Words of the Article itself, it only says, *the Pure Word of God must be preach'd* in the Congregation: And so it may, and yet Discourses of Morality, &c. may be frequently introduced. Did not our Lord preach the Pure Word of God on the Mount? And yet that Discourse contains the finest Lecture of Morality the World ever heard! Did not the Apostles Write the Pure Word of God in their Epistles? And yet they frequently intermix not only Precepts of Morality, but other things also relating to the Disputes at that time subsisting in the Church. Part, therefore, of this Accusation we very willingly confess: The Clergy do indeed preach sound Morality; they enforce it by all the perswasive Arguments, which can be brought from the Word of God, or from the Light of Reason; and in this they only follow the Command and Example of our blessed Saviour and his Apostles. And if there are Men, who, tho' they call themselves Christians, yet are guilty of those Vices which the very Light of Nature condemns; surely it can be no Sin to exhort and admonish a Christian Audience against them: If there are Men who daily endeavour, by all infamous Arts, to ali-

enate

enate the Affections of the People from the establish'd Church; and if it is permitted them to revile her, and calumniate the Clergy, with all the Freedom imaginable, (as this Writer cannot but by Experience know it is) surely then it can be no Sin in the Clergy, if they should *sometimes, occasionally*, be suffer'd to say something in Defence of that Church, of which they are the lawfully commissioned Priests: And whilst this Man, and some of his Brethren, are decoying our Members, and perswading them that Schism is no Sin, or that their Followers are not guilty of it; Are the Clergy to be blamed, if they prove the contrary? It was unfair to mention the Doctrine of Passive Obedience, since he might know that if it is at all, it is not now, in the odious Sense of those Words, generally maintain'd.

And tho' this Author insinuates in the next Paragraph, "That the Clergy do not preach *Jesus Christ*,
" and the Doctrines of Faith and Repentance, Rege-
"neration, Sanctification, and the necessity of God's
" Grace in order to all these, &c. and that the Dis-
" senters do;" I beg you would consider that you have only *his* Word for it; and if you will take mine (who am more capable of knowing that Fact, than he who seldom hears any one preach but himself, and never hears the Clergy; if, I say, you will take my Word) I can assure you we preach all those Doctrines, and all others, agreeably to the Thirty-nine Articles: This any Man may know by Experience, for he has it in his Power to convince himself: And if he likes not that Method, I appeal to the Sermons in general which are published by the Divines of the Church of *England*.

4. The fourth Observation is, that "the Sacraments
" must be duly administred according to Christ's
" Ordinance," and

5. That "in administring the Ordinances of
" Christ, there must be no unnecessary Things im-
" posed on Men. These (he says) are the several

" Parts

“ Parts of that XIXth Article of the Church of Eng^l land, and we heartily agree to every one of them.”

He is to speak of these two last afterward; and therefore I should have said nothing of them here, if I was not obliged to take notice, in regard to Truth, that the Article doth not give the least Ground for the last Observation, as the Reader will soon perceive by turning to it.

The Article saith only, *That the Sacraments be duly administred according to Christ's Ordinance, in all those Things that of Necessity are requisite to the same, or are necessarily required.*

Now instead of saying with the Article, that there must be every Thing which is necessary to the Sacraments, he gives the Sense as if it had said, *there must be nothing but what is necessary*; which you perceive are evidently two very different Things.

This is another Instance of his endeavouring to impose upon his Readers; and if he is a Scholar, as he pretends to be, he could not do these Things out of Ignorance, they must be done by Design. At length then we have done with this Article; but I must insist upon it, that in the future Editions of his Book, when he calls it an Article of our Church, he should give it, not as he hath corrupted it, and perverted its Meaning; but as it stands in the Place from whence he either took it, or else ought to have taken it.

He here takes Occasion to abuse the Clergy very heartily, for two very great Faults (if they were true) Ignorance and Idleness; and to support the Charge, he brings an angry Passage from Bishop Burnet; but tho' this may seem a good Authority as coming from a Bishop of our Church, yet the Reader is desir'd to Consider.

First, The Bishop doth not say he ordain'd or prefer'd any of these insufficient and ignorant Men, but that *they came to be ordain'd, and came for Institution*: And this only shews, that sometimes ignorant and

wicked Men will have the Impudence to think themselves qualified, and endeavour to thrust themselves into the Ministry, tho' they are the unfittest Men in the World for it.

Secondly, If it be suppos'd (as it ought not) that the Bishop did ordain them, he must have been so wicked a Man, upon that Supposition, that his Testimony, by his own Confession, should not be believ'd.

Thirdly, If he did not ordain them, it is much for the Credit of our Church, that our Bishops take such Care to reject insufficient Men: And I must appeal to our Dissenting Brethren who are upon the Independent Scheme, whether there is such Care taken among them? I must say, any of those impudent Young Men, whom the Bishop speaks of, (how ignorant soever they might be) might have applied Texts of Scripture as properly as this Writer does, even in a Book where he charges the Clergy with Ignorance: And as it appears from the Bishop's Account they did not want Assurance, I appeal to all Men, whether, if they could have found a Number of People weak enough to have chosen them, they might not have made a considerable Figure in the Independent, Congregational Way? Neither must the Writer or his Admirers be angry with me for saying this, since I intend to shew, before I have done with him, that this very Reasoner is as ignorant as those young Men can be fairly supposed to have been.

Fourthly, The Reader is desired to observe, that the Bishop's chief Design in this Passage seems to be to lash the Two Universities for neglecting to read the Scriptures; and as his Lordship was a *Scotchman* by Birth, and was educated in *Scotland*, he might not be so well acquainted with the Discipline at *Cambridge* or *Oxford*; or in his old Age (at Seventy) might have forgotten it: For every one who knows any thing of them, knows that the Scholars are strictly obliged to be present at the reading four Chapters every Day; and I can say of my own Knowledge

that Lectures in the New Testament are constantly read in several Colleges, and a strict Charge is given by the Tutors, to be constant in reading the Holy Scriptures in private.

And I must add, that the Scholars in our Universities have so many ways of being acquainted with the Scriptures (even supposing them negligent in private) that it must be very grossly their own Faults if they are ignorant in any such Degree as the Bishop pretends. For, not to mention the publick Sermons in the University Churches, the Practical Parts of the Christian Religion are frequently explained by Sermons, in all; and by Catechetical Lectures instituted for that purpose, in many of their private Colleges; And the Foundations of the Christian Religion, and the principal Doctrines of it, are discussed and solidly established, in the Disputations in the publick Schools, and private Chapels; so that it can hardly be imagined by those who know our Universities, that they should be liable to so unrighteous a Censure, as has been passed upon them upon this Account. And as to what our Author has added to Dr. Burnet's Passage, the worthy Tutors in our Universities may bear it with the more Patience, since they meet with as good usage from him, as the Nobility and Gentry of this Kingdom in general; of whom, in his courtly Stile, he has the Impudence to say, that they are led by the Nose, by such ignorant Wretches as the *good* Bishop describes.

Fifthly, That tho' this Writer doth it for him, yet, the Bishop could not intend what he said as a Reflection on the Clergy in general, since in the very Book of the Pastoral Care, (p. 192. 3d Edit.) he praises the *English* Clergy for preaching, in these Words; *But without flattering the present Age, or any Persons now alive, too much, it must be confessed, that it, [preaching] is brought to a much greater Perfection than it was ever before at among us; it is certainly*

brought nearer the Pattern St. Chrysostome has set, or perhaps carried beyond it.

Lastly, Tho' Dr. Burnet conformed to our Church, and had a Bishoprick, and from thence it may be supposed that he speaks with Candor, when he reflects upon the Clergy directly or indirectly; yet he hath himself confessed, that he is a prejudiced Person. I find, says he, that the long Experience I have had of the Baseness, the Malice, and the Falshood of Mankind, has inclined me to think generally the worst both of Men, and of Parties: And indeed the Peevishness, the Ill-nature, and the Ambition of many Clergymen has sharpened my Spirits perhaps too much against them: So I warn my Reader to take all that I say on these Heads, with some Grains of Allowance.*

Now let the Writer make the most of what he says in his Preface to the Pastoral Care, he must himself be allowed to be the best Expounder of his own Meaning; and the Preface to the History of his own Times, contains as it were the last Words of Bishop Burnet †.

R E A S O N II.

“ We Dissent—Because we cannot take the Common Prayer Book for our Rule of Worship.”

“ 1. Because it orders the Reading much of the Apocrypha, &c.”

If this be allowed to have any weight, as I think it ought not, yet it must be confess'd to be but a trifling Reason. For,

First, Tho' it sets forth, that much of the Apocrypha is ordered to be read, yet out of fourteen Apocryphal Books, no more than seven are appointed to be read, and not the whole of them; of those which are read, *Ecclesiasticus* is by much the most considerable; and whoever reads that Book carefully,

* Preface to the History of his own Times.

† See *Vener's* Introduction to his new Exposition on the Common Prayer.

must allow it to be a very excellent one, altho' not of divine Authority.

Secondly, I desire you to observe that none of these Books are appointed to be read upon the Lord's Day; so that the Writer might attend our Office then without receiving any Offence from the reading of Apocryphal Books, and consequently need not forsake our Communion upon that account.

Thirdly, That it was usual in the Primitive Church to read some Scriptures not Canonical; Particularly, *Hermas's Pastor*, and *Clement's Epistle to the Corinthians* *.

Fourthly, What the Church of *England* saith of these Books in her sixth Article should be considered, viz. That we read them for Example of Life, and Instruction of Manners, but do not apply them to establish any Doctrine. So that tho' they be not of divine Authority they may be read for this Purpose, as well as Sermons, or any human Compositions †.

The second Objection is,

“ 2. Because it appoints all Persons religiously to observe above one hundred and fifty Days in the Year as Holy Time, besides all Sabbath Days.

When he says above one hundred and fifty Days are appointed to be observed, besides Sabbath Days, I am much mistaken if he doth not say what is not strictly true || : To make the Number arise to that, he must count some twice over, and that Practice would not be thought fair in Trade, whatever he may think of it in Religion. But I lay no great Stress upon this, neither should I have mentioned it, only to shew how apt he is to sin against Truth, when he thereby thinks to strengthen his Objections against the Church of *England*. I will allow they amount to near that Number when reckoned fairly, and I will not dispute with him about twenty or thirty Days with

* See *Eusebius's History*, Camb. Edit. p. 90, and 108.

† *London Cases*, Vol. II. p. 249. Third Edition.

|| See the Postscript.

with which he overcharges us *, but suppose the Objection strictly true, which it is not: Yet I say, the religious Observance of many Days in the Week, besides the Lord's Day, was in Practice in the primitive Times, and the purest Ages of Christianity: The fifty Days between *Easter* and *Whitsontide* were observed in *Tertullian's* Time, who lived in the second Century; so were the Festivals of their Martyrs: *Wednesdays* as well as *Fridays* (the Fasts of the fourth and sixth Day) were observed very early, as Mr. *Bingham* has shewn, and the forty Days of *Lent*, to be sure, in *St. Chrysostom's* Time; of all which the *English* Reader may be satisfied, by reading the 13th Book of Mr. *Bingham's* Antiquities. The Observance then of many Religious Days besides the Lord's Day, must not be charged upon us as a Remnant of Popery, because it was practised in the purest Times; and tho' these were multiplied extravagantly afterwards, yet that ought not to make us lay them wholly aside. It is sufficient if the Number of them be properly reduced; and this we say is done; we retain none but those for which there is the greatest Reason, such are those in which we commemorate the Nativity, Crucifixion, Ascension, &c. of

* Feast Days, 29; Vigils, 16; Lent Fast, 40; Ember } 156
Days, 12; Rogation Days, 3; Fridays 52; State Days 4. }

But we must always make these *certain* Deductions, or else we must tell the same Days twice over.

Deduct from Lent; Fridays 7, Ember Days 3, St Mat- } 13
thias, or the Annunciation, and its Vigil 2, Easter-Eve 1. }

Deduct from the Ember Days; Fridays, 4; from the } 6
Rogation Days, one Vigil before Ascension Day, one State
Day, the same with St. Barnabas. ——— }

Uncertain Deductions in the Year 1740.

Feast-Days on the Lord's Day, 8; Feast-Days on Fri- }
days, 4; Feast Day in Lent, and its Vigil, not reckoned } 18.
before, 2; Vigil before St. Matthew falls on an Ember
Day, and the Vigil before St. Thomas, 2; Vigil before the
Purification, and All Saints Days falls on a Friday. ——— }

In all 37

So the Feasts and Fasts in 1740, are 119.

our

our Lord, the Festivals of the Twelve Apostles, and such other Days as were thought by our Reformers to tend most unto Godliness: A particular Defence of all these would too much swell this little Piece, and therefore I refer the Reader for further Satisfaction to the Books under-mentioned*.

And it is to be observed, that the Church hath left every one to his Liberty, as to the Degree of Strictness, and the particular manner of observing these Days; excepting only, that she seems to expect that all who can spare Time from their necessary Business should attend the publick Service.

I wish this Writer would have given me some Reason to think him as able an Expounder of Scripture as he pretends to be; but really I shall be tired with observing, that his Quotations from thence are not to his Purpose. That which he here uses can deceive none but those who are most liable to it, the most ignorant: For it must be evident to every considerate Reader, who examines the Text as it stands in the Epistle to the *Galatians*, chap. iv. ver. 9, 10, 11, that the Apostle is there speaking against the *Jewish* Observances, as he doth all along in that Epistle; and the Reasoner might as well argue from this Text, against the Observance of the Sabbath itself, as against any distinction of Religious Days.

It is surprizing to see how inadvertently he confesses, that his chief Quarrel with our Holy Days is that they are appointed by Authority; for says he, *we do religiously observe occasional Days of Prayer and Thanksgiving*. And it is well known, that he himself, and the People of his Meeting, nay and the Dissenters of the *Presbyterian* Persuasion in the Town where he liveth, do constantly observe the *Thursday* in every week, on which Day they attend their publick worship; and yet he will not allow us to observe *Friday*, and some other occasional Days, altho' it

Mr. Nelson's Feasts and Fasts of the Church of England.
Binglam's Antiquities, Book XX, XXI.

never

never was pretended that we did this by divine Appointment.

I will say no more than this: If the Author will shew why he and his Congregation observe the *Thursday*, and the other occasional Days which he confesses to observe, I will undertake to prove we have far greater Reason to observe those Days which are appointed in our Liturgy: And before he does that, I hope he will not venture to urge this Pretence for Dissenting from us.

It is very vexatious to pursue this unaccountable Reasoner, and I have now some Relief from a late Writer of our Church, a worthy Clergyman of *Chichester*, who in his Introduction to his new Exposition of the Book of Common Prayer, &c. hath undertaken to answer this Writer, so far as relates to Forms of Prayer. His Answer is too long by far for me to transcribe the whole of it; and it is a better than I can pretend to give; and therefore I will refer the Reader to that for further Satisfaction only, for the sake of those who may not meet with that Book, or cannot or will not purchase it, I hope Mr. *Veneer* will pardon me, if I give a short Sketch of what he there says, which should not have been imperfect, was I not oblig'd, for the Reasons I before mention'd, *p. 6.* to study Brevity as much as may be.

3. The Author's Third Objection to the Common Prayer Book, is, "that thereby are impos'd on a Ministers Forms of Prayer." In Answer to this, and what the Author afterwards says, Mr. *Veneer* observes, that the First Piece of solemn Worship recorded in Scripture is a Form of Praise, Sung in Part by Men and Women; *Exod. xv. 1. Then sang Moses and the Children of Israel this Song, &c.* That soon after God prescribed a Form of Words by which the Priests should bless the People, *Num. vi. 22-27.* He likewise prescribes a Form of Prayer for those who should offer up their First Fruits and Tithes, *Deut. xxvi. 4.—12. and v. 13.—16,*

God Almighty prescribed a Form for the penitent *Jews*, *Hosea*, xiv. 1, 2, 3.

The Psalms of *David* were many of them Forms of Prayer and Praise indited by the Spirit of God, and were accordingly directed to the chief Musician, to be set to Musick for the use of the People.

[I add, that learned Men have shewn that the stated Service of the *Jews* at the Time of our Saviour consisted of Forms of Prayer, and that our Saviour himself used to join with them.]

Mr. *Veneer* says, Our Lord taught his Disciples a Form of Prayer, *Luke* xi. 2. *When you pray, say Our Father, &c.*

And it is observed by learned Men, that our Lord took every Sentence of the Lord's Prayer out of the *Jewish* Prayers then in use.

He used a Form in the Garden, *Matt.* xxvi. 44. for he prayed a third Time, saying the same Words; and his Prayer on the Cross is Part of *Psalms* xxii. 1.

From all which it appears, that to pray by a Form is not only lawfull, but that Practice is authorized by the Example of *Moses*, of *David*, of *Hosea*, and, lastly, of our Lord Himself.

Mr. *Veneer* observes, that if it be pretended the Lord's Prayer was intended as a Directory and not a Form, that is not true; and if it was, it doth not affect the Liturgy of our Church, for our Prayers are compos'd with a View to that Pattern.

That the Author speaks of *Origen* and *Justin* without referring to particular Passages, and therefore 'tis difficult to examine him concerning them; but *Tertullian* in the second Century has written a Treatise upon the Lord's Prayer, and saith that *Christ* bath fixed a new Form of Prayer; and that there is clear Proof from his Writings, that the Christians in his Time daily repeated that very Form.

That *Cyprian*, *St. Cyril* of *Jerusalem*, and *St. Austin* speak much to the same purpose.

He observes, that Our Reformers had surely as

good a Right to make Prayers for the Use of our Congregations, as the Pastor of a private Congregation has to make Prayers for the Use of his ;

And that, in the Church of *England*, there is still Room left for extempore Prayer, if it be thought proper, *viz.* before Sermon and after it.

Mr. *Veneer* shews, that the Text, *Zech. xii. 10.* is as impertinently applied, as *David's* Words to *Araunah* are in the following Paragraph.

That the Author insinuates that he can make better Prayers than our Reformers have ; and if he will print his Prayers we shall be very ready to compare them.

That the Text, *Rom. viii. 26.* is horridly abused by him, also the 2 *Tim. i. 6.*

That his Impious Pretence to Inspiration, in his Praying and Preaching, is shocking and profane.

That a Form of Prayer is mention'd by several Writers in the most early Ages, notwithstanding our Author's Assertion to the contrary.

And that the Reason why the Clergy do not pray without a Form, is not because they are not able to pray so well as the Dissenters, but because, for wise and good Reasons, they will not.

He follows this Author thro' all his Objections, and gives Answers to them Paragraph by Paragraph ; and I intreat the Reader who desires further Information in this Particular, to consult the Book itself.

But I must observe that the *Reasoner*, in his Answer to Objection I. *p. 12.* takes the same Liberty in quoting Scripture, that he has elsewhere done with regard to the Articles and Liturgy of the Church : For the Apostle, *Rom. viii. 26.* doth not say, we know not *what* to pray for, but, we know not what to pray for *as we ought*. The Greek is, what to pray for as we ought, we know not.

The Author of the *Reasons* allows, that Dissenters in their Extempore Prayers, are liable to vent false Doctrines ; — that Dissenters Prayers are often incoherent ;

herent ; — that, for want of a Form, they are sometimes unintelligible, the People know not what they mean by them ; — and that, for want of a Form, Dissenters are often guilty of Tautology, or Repetition of the same thing. I say, these four things he confesses, for all he endeavours to do in Opposition to them, is to shew that our Prayers are liable to the same Objections ; and I only desire the Reader to observe how he doth this.

He says we vent false Doctrine as well as they, in these Words, *Remember not Lord the Offences of our Forefathers* ; and yet he says, “ He does not “ dispute what is truly intended by them.” Now, what is the Use of Words but to convey the meaning which the speaker intends ? And if he can find no Fault with our Meaning, with what Face can he say it looks like false Doctrine ? And if the Reader compares this Petition with, *Exod. xx. 5. I am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation* ; I imagine he will not be so perverse as this Writer is, when he says it *looks like* praying for the Dead, tho’ he owns at the same time it is not praying for them.

He says our Prayers are *incoherent* as well as theirs, and instances in that for the Clergy and People ; which he did not understand, tho’ the Sense is very plain, as this small addition to it may inform him.

Almighty and Everlasting God, who alone workest great Marvels, (who at first didst, in a most marvellous Manner, send down thy Holy Spirit upon the Apostles and first Christians ; and dost still continue to thy Church the ordinary Influence of the Holy Spirit, but in a Way to us inconceivable ;) send down (we beseech thee) upon our Bishops and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy Grace, &c.

To shew our Prayers are *unintelligible*, he produces one which is as easily understood, as any one in the whole Prayer-Book ; It is one which I have always

admired myself; and which I have often, with Pleasure, heard commended, and admired by others, and better Judges. For the understanding it, only these two plain things are to be remembred, which no thinking Christian will dispute.

1. That we are unworthy of ourselves to ask any Favour of God, except thro' the Merits and Mediation of *Jesus Christ*; And

2. That as we know not what the Consequences of Things will be, so, as to temporal Blessings, we know not what will in the End be good for the Sons of Men, or otherwise; upon these two Considerations we pray thus :

Almighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking; we beseech thee to have Compassion upon our Infirmities; and those things which for our Unworthiness we dare not, and for our Blindness we cannot ask, vouchsafe to give us for the Worthiness of thy Son, Jesus Christ our Lord. Amen.

Lastly, He says, "The Dissenters in their Prayers, are not guilty of repeating the same thing so much as we."

But here it should be consider'd, that it is not every Repetition which is improper; for our Lord himself prayed three times in the same Words, and the 136 *Psalms* hath *his Mercy endureth for ever* Twenty-seven times.

If, therefore, the Matter of a Petition be weighty, and apt to move those pious Affections which God is most pleased with in our Prayers, and if it be framed with Judgment, and comes in fitly and in due place, and not too often, (all which Rules are observed in our Prayer-Book;) then, to repeat it, is proper and fit, and all is right, as appears from the Example of our Lord, and from the *Psalms* abovemention'd*.

But what we object to the extempore Prayers of Dissenters, is the often repeating the same Words,

* See London Cases, Vol. II. p. 230. 3d Edit.

of little or no Consequence; when they tediously drawl out the same dull Sentence, I know not how often, whilst they are studying for another to follow it.

And if the Writer has the Confidence to say this Charge is false, I only desire one of his Congregation will write down any of his extempore Prayers, just as he speaks it; and I will warrant him he will find frequent Instances of what I am saying. Neither do I mean by *this* to reflect upon the Abilities of this Man: if he was as able as most Men are, this Inconvenience would follow from the Nature of Man; and cannot be avoided but by praying by a Form.

R E A S O N III.

“ We cannot join with the Church of *England* in their Order for Baptism.

“ I. We except against that human Ordinance, signing with the Cross, as a Popish Invention.”

That it is not a Popish Invention, is evident, because there is no doubt but that it was used in the Christian Church long before any of those Corruptions were known, which we justly blame the Church of *Rome* for maintaining; I mean, it was used in the purest Ages, so long ago as *Tertullian's* Time, in the second Century, and is all along mentioned with Reverence by the best Writers, from that Time, to the Time of *St. Austin*; and as it is generally agreed, that then there were no Corruptions in the Church which would warrant any Man to separate himself from her Communion, the Sign of the Cross should not ignorantly be branded with so odious a Name, as that of being a Popish Invention; and as it hath no Relation to Popery, the Author may cease to wonder why it is not laid aside.

He says further, “ We make it a Sacrament, for it is ordered to be done, in token that hereafter they shall not be ashamed to confess [the Faith of] Christ crucified; and so by their own Definition of
“ a Sa-

“ a Sacrament, it is made an outward and visible
 “ Sign of an inward and spiritual Grace :” But here,
 with his usual Honesty, he giveth but Part of a Sen-
 tence for the whole of it : Our Definition of a Sacra-
 ment, which all *Protestants*, nay and *Papists* too, agree
 in, is this ; A Sacrament is an outward and visible Sign
 of an inward and spiritual Grace, given unto us, and
 ordained by Christ himself, as a Means whereby we re-
 ceive the same, and a Pledge to assure us thereof : Now,
 it was never asserted that the Sign of the Cross is a
 Means whereby we receive Grace ; nor that it is a
 Pledge to assure us of it ; nor that our Saviour
 Christ instituted it ; but we have always insisted on
 the contrary : so that we cannot be charged with
 making it a Sacrament, as is further declared in the
 30th Canon.

It might with the same Reason be pretended, that
 Kneeling at Prayer is a Sacrament ; for that is a Sign
 of Humility in Devotion ; and Humility is certainly
 an inward and spiritual Grace given unto us.

But we acknowledge the Sign of the Cross to be
 an indifferent Ceremony ; the Use of which is indeed
 warranted by the Practice of the Church in the most
 incorrupt Ages ; but the Sacrament of Baptism is
 compleat and perfect without that ; and it is no
 otherwise held necessary, than as it is appointed by
 our Superiors *.

The next Objection to the Office of Baptism is :

“ 2. That Parents are not suffered to covenant
 “ with God for their own Children ; but others
 “ [namely, Godfathers and Godmothers] must do it,
 “ tho’ they be strangers, or wicked, and the Parents
 “ „gracious.”

And here, if any Man takes his Notion of our
 Practice from what this Writer saith, he might ima-
 gine this to be a very cruel and wicked thing : But it
 is easy to observe.

* See London Cases, Vol. III. p. 1, &c.

That it is a very wise and prudent Regulation in our Church. For,

First, It would have served no good Purpose to have made the Parents covenant for the Christian Education of their own Children; because, if they are good People, they are already under the most prevailing Obligations to take care of that, from their natural Affection, from Reason, and from Religion: And if they are so wicked, that none of those Considerations will move them to it, it is in vain to suppose that their Promise to the Church should. But,

Secondly, If the Parents happen to die; if they are unable to instruct their Children themselves, or to get them instructed by others; If they are so careless as to neglect it, or so wicked as purposely to omit it: In any of these Cases, the Church hath a Security from three Persons, who are to undertake for every Child admitted to the Privileges of the Christian Covenant in the Church of *England*, that *it shall be taught all things which a Christian ought to know and believe to his Soul's Health; and that the Child shall be virtuously brought up, to lead a Godly and a Christian Life.*

And if it be a wise and good Regulation, to have three such Persons to answer in the Name of the Child, and to instruct him afterwards, it is not at all to the purpose to enquire, from whence the Custom arose; let it come from the *Jews* or from the *Gentiles*, if it is right and fit, it ought to be retained: And therefore the Objection which the Writer brings, viz. "That Godfathers and Godmothers were in Use under the Law" is altogether impertinent; and as the Objection is impertinent, so the Answer to it is silly.

He very sagely remarks to this effect: That a new-born Infant cannot go alone, and therefore must be carried; and that as the Circumciser could not well perform his Office, and hold the Child, he had somebody to hold it for him. I confess this Account

count of Circumcision is wonderfully instructive; and if he preaches thus, no doubt his Audience must be greatly edified: But yet it is not quite so clear as it might have been; for it doth not appear, but that it is possible the Woman that carried the Child, might also hold it in her Lap, and then carry it away afterwards; so that, possibly, there might be no more than two Persons present in all. However, the Author seems to be positive in this, that “neither of the Persons present, promised any thing for the Child.”

And yet, as positive as this Man is, a Person of less skill might suspect, from the Nature of the Thing, that there should be some such Office, when an Infant was to enter into Covenant with God; and, if he will not be offended at it, I will take the Liberty to inform him of these three Things.

1. When a Heathen was admitted into the *Jewish* Covenant, it was done by Circumcision, Baptism and Sacrifice; and three Persons did always assist at their Solemnities, *as Witnesses of the Covenant*.

2. These Persons examined the Profelyte very strictly, as to the Motives of his turning *Jew*; they likewise instructed him in the Law of *Moses*; and moreover, the Profelyte promised in their Presence to keep the Law.

3. When the Person, so made a Profelyte, was an Infant, then these three Persons promised in his Name.

These Things are shewn by no less a Man than Mr. Selden. *Vid. de Synedriis*, l. 1. c. 3. and *de Jure Nat. and Gent. &c.* l. 2. c. 2.

And now let any Man judge, whether there is not some Resemblance between the Office of these three Persons, and the Office of our Godfathers and Godmothers.

3. The Third Objection to the Office for Baptism is, “That the Godfathers and Godmothers are forced to promise what is in the Power of no Creature

“on

“ on Earth or in Heaven to perform, *that the Child shall renounce the Devil and all his Works, and constantly believe God’s Holy Word, and obediently keep all his Commandments, and walk in the same all the Days of his Life.*”

It is difficult to prevail on one’s self to give serious Answers to such odd and unaccountable Cavils ; but as I determined with myself not to be provoked to do otherwise, the Writer may take this Answer.

First, That Repentance and Faith are required by God’s Word of Persons who are to be baptized.

Secondly, That the Godfathers and Godmothers are not supposed to make those Answers otherwise than in the Child’s Name, *i. e.* as Proxies deputed by his Parents in his stead. This he might have learned, if he had pleased, from the third Question put to them, which is, *Wilt thou be baptized in this Faith ? A. That is my Desire **. You see they speak in the Person of the Child, and cannot be supposed to do otherwise, because they have themselves been long since baptized. They do not then promise that the Child *shall* renounce the Devil, &c. but they act in his Name, and speak for him, that he *will* renounce him, &c.

Thirdly, That they promise nothing more than what is contained in these two Words, Repentance and Faith, which are necessarily required of all Persons to be baptized ; and the Infant Child, by Reason of its tender Age, cannot promise in his own Person.

Fourthly, That in Civil Affairs, where it is necessary for Infants to do any Act, they do it, not in their own Person (that is impossible) but by their Proxies or Guardians..

And there is a Case which is very applicable to this Cavil, and which this Writer might have considered ; for it is mentioned upon this very Occasion by Mr. *Wheatley* ; and that is the Case of an Infant

* See *Wheatley* upon the Place.

King, at whose Coronation some one of the Nobility takes the Coronation Oath, as Proxy, in his stead; and yet, *no Creature on Earth or in Heaven can tell*, whether when he comes to Age the young King will keep it; *and it is God's Work alone to give him Grace to do it*; but nevertheless, without doubt, he is bound by that Oath, and must answer for the Breach of it, as much as if he had actually taken it in his own Person; and just so is the Infant Christian in the Case I am speaking of.

Neither would it at all be of Advantage to this Author's Cause, if what he alledges were true, that most Proxies never mind what they undertake afterwards; for the Church is not to be blamed for the Sins of some of its Members; if they neglect what they so solemnly promise, beyond dispute they are highly culpable, and they must answer for it: But tho' it were never so much neglected, it is both a wise, and a pious Regulation in our Church, which requires such a Security; and therefore he should not pretend this to be a proper Objection to the Office for Baptism.

The Fourth Objection to that Office, is this;

“ We see no Reason to believe that every Child
 “ baptized with Water, is also regenerated by the
 “ special Grace of God, as they express in their Or-
 “ der for Baptism, in these Words: *We call upon*
 “ *thee for this Infant, that he coming to thy Holy Bap-*
 “ *tism, may receive Remission of Sins, by Spiritual Re-*
 “ *generation.*”

Now let any Man of common Sense judge, whether in these Words we express any such Thing, as to the Regeneration of the Child; we neither say he is, or that he is not regenerated; in these Words we affirm nothing about it, (tho' if we had, it would have been very defensible :) The Reader must perceive these Words are Part of a Prayer; and, whether the Child is or not, one would think the most capacious Man would allow us to pray that he may be rege-

regenerated *. Whether the Author was sensible that any Man almost must have this Answer ready for him, I will not say; but he immediately runs away to another Objection to these Words, *viz.*

“ That we pray the Child may receive Remission of his Sins by Spiritual Regeneration; whereas the Word of God tells us, Remission of Sins is only by the Blood of *Jesus Christ*, and so our Church says in her Order for the Communion;” for which Reason (as an Instance of his Civility) he charges the Compilers of our Liturgy (that venerable Body to whom the whole Reformation is so highly indebted) as being guilty of a “ gross Blunder.”

Mr. *Veneer* has fully answered this, and has reconciled those two Passages; he observes, that what our XIth Article asserts, *viz. That by the Merits of our Lord Jesus Christ only are we accounted righteous* (i. e. are justified or saved) is indeed strictly true; But as the Merits of Christ will not be applied to us, nor will they be effectual in saving us, except we perform the Conditions required by the Gospel-Covenant; namely, the Conditions of Faith and Repentance; we may very properly be said to be saved either by Faith, or by Works, which are the Fruits of Repentance: The Merits of Christ are the efficient Cause, and Faith and Repentance are the conditional Causes of our Salvation.

And before this Writer had charged the Compilers of our Liturgy with *blundering* for speaking thus, he should have considered, that so saith the Scripture likewise. The Apostle *Paul* saith, *Eph. ii. 8. By Grace are we saved thro' Faith*; and the Apostle *James* saith, *chap. ii. ver. 24. by Works a Man is justified*.

* The Reader is desired to take Notice, that I do not here deny but that the Church of *England* doth indeed hold, that all Infants rightly Baptized are actually regenerated; and that is defended in my Answer to the fifth Objection to the Office of Baptism: But, what I contend for now, is only, that we do not say so, in those Words which the Author of the *Reasons* produces to prove it.

So that we may speak of these conditional Causes, and yet not deny that one only grand and efficient Cause of Salvation.

The Authors of the Liturgy therefore are not guilty of blundering for this; and the Expression above objected to, is, without doubt, sufficiently justified by these two other Texts of Scripture, which I recommend to the perusal of this Writer; 1 *Pet.* iii. 21. *The like Figure whereunto even Baptism doth now save us*; and *Tit.* iii. 5. *He saved us by the washing of Regeneration, i. e. Baptism.* And I must add this, that the Apostle *Peter* exhorts the *Jews*, *Acts* ii. 38. *to be baptized—for the Remission of Sins.* I hope therefore upon the whole, the Author will pardon us for praying that the Child may obtain Remission of his Sins by *Spiritual Regeneration.*

The Fifth Objection to the Office for Baptism, is, That we assert, “That it is clear from the Word of God, that Children baptiz’d and dying in their Infancy, before they commit actual Sin, are undoubtedly saved.

“It is not clear to us, nor can they shew it in all the Word of God.”

We cannot help its not being clear to him, nor are we answerable for his Carelessness in not informing himself better, or his Inability of being informed; but if he was as well acquainted with the Word of God, and if he understood it as well as he pretends to do, this Thing would be very clear to him from these Texts, 1 *Cor.* xii. 13. *We are all baptized into one Body, i. e. the Body of Christ, and we know the Church is the Body of Christ,* *Eph.* i. 22. *Gal.* iii. 27. *As many of you as have been baptized into Christ, have put on Christ.* St. Paul calls Baptism, *the washing of Regeneration, by which God saved us,* *Tit.* iii. 5. St. *Peter* orders his Penitents, *Acts* ii. 37, 38. *to be baptized in the Name of the Lord Jesus, for the Remission of Sins*; And *Acts* xxii. 16. *Ananias bids St. Paul be baptized*

baptized and wash away his Sins. Now I will only observe these three Things to you.

1. There is no Dispute between this Author and me, concerning Infant-Baptism; so that I may say without Censure from him, that there is no doubt, but that Infants may be admitted into the Covenant of Grace, and may partake of the Benefits thereof by Baptism; because, Infants were expressly ordered by Almighty God to be admitted into Covenant with him, under the Law, at eight Days old; and also, because this hath been the constant Practice of the Church, from the very Time of the Apostles to the present.

2. There is no doubt, but that to those who rightly receive it, Baptism doth actually confer those Benefits, which the Texts now cited do declare it doth; it makes them Members of *Christ*, God saveth them by that washing of Regeneration, they have Remission of their Sins, and their Sins are washed away by it.

3. There is no doubt but that, as Infants cannot possibly miss of Salvation except it be upon account of that universal Pollution of Original Sin, so they are incapable of forfeiting those Privileges to which they are entitled by Baptism:

Therefore if they die before they commit actual Sin, it is clear by God's Word that they are undoubtedly saved.

N. B. If this Author can prove that what unscriptural Officers do in the Church, is invalid; he will effectually prove that his own Acts are so.

REASON IV.

“ We cannot join with the Church of *England* in the Lord's Supper.

1. Because they order every one to kneel at their “ receiving it.”

His Objections to kneeling at the Lord's Supper are several; and I will give them in his own Words, though

though 'tis difficult to make Sense of them as they stand.

“ 1. Because the *Papists* do so, and their Reason is, because they believe the Bread, after Consecration, is the very Body of *Christ* :

“ 2. But, if it be not so, it looks like Idolatry to kneel before it.

“ 3. But because this was not the Custom of the Apostles (but sitting, *Matt. xxvi. 20. 26.*) And

“ 4. Because we are bid to abstain from all Appearance of Evil ; therefore we reject it.”

That he is sure of, let the Reason be what it will : And I will venture to say any other Reason would have done as well as these, but as I promis'd to be serious, I beg the Reader would consider ; as to the

First, That it is uncertain what his Meaning is ; for he hath express'd himself ambiguously, and the Words *their Reason* may relate either to the *Papists* or to Us : If he means it is *our Reason* for kneeling, (as indeed the Words which follow, *but if it be not so*, give some Reason to suspect) and if he would thereby insinuate that we hold that monstrous Doctrine of Transubstantiation, all the World knows how false the Charge is : And this would be so gross a Calumny, that I can scarce believe any Man, no not *this Writer*, would advance it ; I will not, therefore, suppose this to be his Meaning. If then he means no more than that it is the *Papists* Reason for doing it, what is that to us ? We are not concern'd to defend the *Papists* Reason (if it be theirs ;) and if he means that kneeling at the Lord's Supper is a *Papish* Custom, *i. e.* a Custom which crept into that Church in the corrupt Ages, amongst the other superstitious and unwarrantable Practices, which we and all Protestants condemn ; then the Reader may consider,

First, That in the earliest and purest Ages, the Sacrament of the Lord's Supper was always receiv'd in a praying Posture.

Secondly, It was receiv'd in some Places every Day, and

and generally three or four times in a Week ; especially on *Wednesdays* and *Fridays*.

Thirdly, That throughout the Year the First Christians always prayed kneeling, except on the Lord's-Day, and on the Days from *Easter* to *Whitsontide* ; and then they prayed standing.

Therefore, when they receiv'd the Sacrament on the Lord's-Day, or on any of those Fifty Days, then it is probable they receiv'd it standing ; but when they receiv'd it on the ordinary Week Days, and especially on *Wednesdays* and *Fridays*, which were stated Fasts, they receiv'd it kneeling ; but, by the way, never sitting. The Custom then of kneeling at the time of the Sacrament is not to be call'd a *Popish* Custom, because it was practis'd in those early and pure Times of Christianity, long before *Poperly* came in Fashion.

I cannot forbear adding, that the Posture which our Dissenters are so fond of, may more properly be called *Popish* than that which we use, for the Pope himself receives the Sacrament *sitting*.

And I confess I am inclined to think, they insist upon that Posture, rather in Opposition to us, than for any other Reason.

In a General Synod of the *Protestant Reformed Churches in Poland*, it was declared, that, *Forasmuch as sitting was introduced first by the Arians, (beside the Custom used in all the Evangelical Churches throughout Europe) we reject it as peculiar to them, (that as they do irreverently treat Christ, so also his sacred Appointments) and as a Ceremony less comely, and devout, and to many very Offensive.* Synod. Petricav. Conclu. 4. An. 1578.

Now if the Church had enjoined sitting, might not this perverse Man more easily have found out an Appearance of Evil in that Posture, as *looking like a want of due Reverence in so solemn an Act of Religion* ?

Calamy in his Letter printed at the End of the 23d Edition of the *Plain Reasons*, says, *The Communicants*

nicants [among the Dissenters] are at Liberty to use their own Posture in the Time of Receiving. Therefore they may kneel if they please; what harm then can there be in our doing that, which they allow their own Members to do?

But perhaps the Force of the Reason lies in this, that the Church *orders* every one to kneel: I must own, if this be the Objection, he has taken a strange Method of supporting it; for if there be any Weight in what he says, it lies against the Posture itself; but there is no finding out this Man's Meaning in his *Reasons*, by what he produces in support of them, which is often quite foreign to the purpose. If then he meant so, I must observe, that a Thing in itself *lawful* doth not become *unlawful* by being commanded by a proper Authority; and if we are at Liberty to use *any* Posture, the Governors of the Church are at Liberty to choose what Posture they think most proper. *See more of this afterwards.*

But, saith he, secondly, "it looks like Idolatry to kneel before it." But the Church of *England* hath sufficiently declared her Abhorrence of the Doctrine of the bodily Presence in the Sacraments, and that by kneeling we do not pretend to adore it, in these Words: *Yet lest the same kneeling should by any Persons, either out of Ignorance and Infirmary, or out of Malice and Obstinacy, be misconstrued or depraved; it is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians) **

Now, if, notwithstanding this solemn and express Declaration of ours, he will say, tho' it is not Idolatry, yet it *looks like* Idolatry to kneel before it; he may with as much Truth, and every whit as much

* End of the Office for the Communion.

Reason say, that it looks like Idolatry to kneel before our Prayer Books.

Thirdly, he says " this [kneeling] was not the Custom of the Apostles, but sitting, *Matt. xxvi. 20, 26.*" Now to affirm boldly that the Apostles sat when they received it, and to refer to a Text of Scripture for a Proof of it, looks like fair dealing at first sight, and might easily deceive an unwary Reader : But I will shew, either that he is very ignorant of what he pretends most to understand, *i. e.* the Scriptures, and then he is by his own Account very unfit to teach others, (whatever airs he may give himself in exclaiming against the pretended Ignorance of the Clergy ;) or else that he endeavours to impose upon his Readers, and therefore cannot be entitled to the Character of an honest Man, and then he is disqualified for such an Office by that.

It is certain, if he understood the Meaning of the Word which is translated, *Matt. xxvi. 20. he sat down*, he must know that it signifies quite a different Posture from what we mean by sitting, and that it was translated so as a more intelligible Expression, in Allusion to the common Posture which we in this Part of the World use at our Meals : But the *Greek* Word signifies a Posture of Discumbency, or lying along *; and the Custom of the *Jews* in our Saviour's Time, was to lye along upon Things like our Couches, upon their left Side, three or four upon a Couch; and in that Posture to eat their Meals †; and

* It is rendered in the vulgar Latin by *accumbo* & *discumbo*.

† I have sometimes thought with myself, that in the common Representations which are made of it, the Drawing our Saviour and his Apostles at the last Supper in a sitting Posture, has had no small Influence upon the Minds of the Vulgar; and has increased their Aversion to the more reverent Posture of kneeling : But I own, I was surprized to see that Mr. *Peirce* in his Vindication of the Dissenters, was not ashamed to mention this gravely, as an Argument for the Posture of sitting : *That when Churchmen portray Christ giving the Sacrament to his Disciples, they represent him not as lying, but sitting, after our Fashion : Thus* (says he) does

and that our Lord and his Apostles were in this very Posture at the last Supper, *Matt.* xxvi. 20. before the Institution of the Sacrament, will appear from *John* xiii. 23. where he says, that at this Supper, *there was leaning on Jesus's Bosom*, one of his Disciples, and v. 25. he then *lying on Jesus's Breast*: From whence it is plain they laid along after the usual Manner, and the Beloved Disciple *John*, was the next Man to *Jesus*, and therefore *leaned on his Bosom*, or *lay on his Breast*; so that the Apostles did not sit as he boldly affirms, but lay along; and it is an unpardonable Thing in him to take Advantage from the *English* Translation, and from thence to deceive his Reader, by urging an Authority for the Posture of sitting.

The Truth of the Matter is, that it is extremely uncertain in what Posture the Apostles first received it, because in eating the Passover the *Jews* often changed their Posture; and therefore, tho' it is said, *Matt.* xxvi. 20. they lay along in the manner before mentioned, it is not certain but that they might have changed their Posture before the Lord's Supper was instituted; and as nothing is expressly said about the Posture, at the Time of the Institution, we are left to our Liberty concerning that, and each Church is to follow that Usage which they judge to be most reverend and decent: The Church of *England* hath chosen kneeling, as agreeable to the Practice of the Church in the purest Times, and as she judges it the most becoming and suitable Posture for the Per-

Bishop Patrick in a Copper Cut prefixed to his Christian Sacrifice. If the good Bishop had engraven it with his own Hand, could more have been said? It is indeed an extraordinary thing, for that Gentleman to charge him with a Copper Cut prefixed to his Book, since it is a known Thing, that such sort of Ornaments and Embellishments, are the usual Devices of the Printers and Publishers of a Book, in which the Author is very seldom, if ever concerned. An Intelligent Reader will easily perceive for what Purpose, and for whose Use, such artful indeed, but low and vulgar Arguments are calculated. See *Pierce's Vind.* p. 491.

formance

formance of so solemn an Action; and in my own private Opinion, I heartily think she hath made a proper Choice; but if I was in another Country where the National Protestant Church had appointed another Posture, I should think it very sinful to quarrel with it, and forsake its Communion, for so trifling a Ceremony.

It appears to have been the general Opinion of *Protestants*, that the Original Posture was not certainly to be discovered, and that it was a Circumstance of no great Consequence, since we find so great a Variety in the Practice of the *Protestant* Churches abroad; for in some of them they receive it kneeling, in others standing, others sitting, and in others walking. And amongst them all, I shall only say, there is as little, if not less to be said for sitting, than for any of the other *.

Fourthly, *We are indeed bid to abstain from all Appearance of Evil*; but what Appearance of Evil there can be in kneeling at the Sacrament, when the Church hath expressly guarded against any Misconstruction of it, in her publick Declarations concerning it, I leave this Author to make out.

2. He objects to our administering the Sacrament, when there are only "two or three Persons present," but he should have added, *besides the Minister and the sick Person*. And in Answer to this I shall only observe, that this Practice, tho' not deduced from Scripture, is very ancient, as Mr. *Bingham* has proved sufficiently, (Book XV. c. 4.) to whom I refer the curious Reader; and tho' this Writer says it should be administred in the Church only, Mr. *Bingham* there brings an Authority from *Tertullian* in the second Century, (which surely I may set against this Man) that in Cases of Necessity, such as *where a Person was sick or in Prison, when a greater Number*

* See *London Cases*, Vol. III. Discourse of Kneeling at the Sacrament.

could not be bad, three were enough to make a Church.
See also *Matt.* xviii. 20.

This was a Practice in the Church a vast Number of Years before private Masses were ever heard of, and has no relation at all to them.

3. He objects, " that Persons are allowed to come to that Holy Ordinance to qualify themselves for Places of Trust and Profit, which, *he says*, is a horrid Profanation of it."

The Wisdom of the Legislature hath thought fit to guard our Constitution in Church and State, by not admitting any Person to Places of Trust and Profit, but such as they are assured are Friends to the Constitution, of which this hath been proved to be a proper Test *; and if any Man presumes to profane this Holy Ordinance upon that Account, doubtless, he is highly criminal, and must one Day severely answer for it; nevertheless, in Charity we should hope, that no Man is guilty of so foul a Crime; however, if any such there be, that is not a sufficient Reason for any Man to forsake our Communion, as I will shew in my Answer to his

4. Last Objection upon this Head, which is,
" That they ordinarily admit any Person to that Ordinance that desires it; nay more, for they order the Minister to invite all to it, that are present, at hearing the Word, &c.

I had Occasion before to justify the Church of *England* as to the Qualifications which we require of our Communicants; and as to the general Invitation here objected to, the Reader is desired to observe:

That tho' all that come to Church *may not* be fit to go to the Table of the Lord, yet it is very fit that they *should* be so; and therefore we, as the Ministers of Christ, and Stewards of the Mysteries of God, do in God's Behalf, as his Officers, lawfully sent and commissioned for this Purpose, invite all

* See the Plea for the Sacramental Test, published in 1736, and the other Tracts published about that Time.

the Congregation to partake of that Holy Ordinance; but we do not invite them to come whether they are qualified or not, we exhort them if they are not fit, to make themselves so, and it cannot surely be said, there is any Sin in that.

And when he says a little lower, that all we ask of our Communicants is, that *they be in Charity with all Men*; I know not whether I am more astonished at the Wickedness or the Assurance of this graceless Writer. For he must know, if he hath read our Offices, that we set before our Communicants the great Danger of receiving unworthily, in these Words.

Dearly beloved in the Lord, Ye that mind to come to the Holy Communion, &c. must consider, how St. Paul exhorteth all Persons diligently to try and examine themselves before they presume to eat of that Bread and drink of that Cup. For, as the Benefit is great, if with a true penitent Heart and lively Faith we receive that Holy Sacrament, &c. So is the Danger great if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases and sundry kinds of Death. Judge therefore yourselves, Brethren, that ye be not judged of the Lord: Repent you truly for your Sins past; have a steadfast and lively Faith in Christ our Saviour; amend your Lives, and be in perfect Charity with all Men, so shall ye be meet Partakers of those Holy Mysteries.

What shall we say then of this Man, who after reading this can say, *all we ask of our Communicants is, that they be in Charity with all Men.* The most unlearned Reader must perceive we not only require *that*, but in this Exhortation, (which is always solemnly read at the Time of the Celebration of the Sacrament) we admonish them, to examine themselves, and judge themselves, to repent them truly of their Sins, to have a steadfast and lively Faith in *Christ*, and to amend their Lives: I had Occasion to take

Notice

Notice of such a Calumny before, *p.* 13, and I desire the Reader would add this to what I then said : I leave the Reader in his own Thoughts to abhor and detest this infamous Author ; for what Words are bad enough for one who can bring so barefaced and so false an Accusation against the National Church in which he lives, and in the pretended Cause of Religion ?

The Remainder of this Objection is some of the grossest and vilest Abuse that I ever read ; I have indeed unwillingly heard such Language in the Streets, but I should never have expected to have seen it in a Book, whose Author pretends the least Regard to Conscience.

Part of what he charges many of our Communicants with, if it were true, I think he could not know it : Whether they have saving Knowledge or Faith, &c. And who art thou that judgest another ? To his own Master he standeth or falleth.

But as the bad will ever mingle with the good, if we should allow, that possibly there may be some Communicants who are unworthy Receivers, it must be granted, this is an Inconvenience which cannot be avoided ; I fear it may be found amongst every Society of Christians, of what Denomination soever ; and was I disposed to make Reprisals, I could find some Saints, even in his own Congregation, so black, that I should do no Injustice to them, if I was to rank them among the greatest Sinners : But I do not mean to make *this* an Objection to him, nor to the rest of his Congregation ; I know it cannot be avoided, do what he will ; neither doth it in the least affect other Men : For tho' another Man should receive unworthily with me, that doth not make me an unworthy Receiver : Indeed to partake with other Men of their Sins, is Sin ; but to partake with a Sinner of that which is no Sin, can be none * : And therefore this is not a sufficient Plea for Separation,

* Pearson on the Creed.

And it appears that this was the Opinion of the great Apostle: The Church of *Corinth* was beyond Dispute very wicked, for there were Schisms and Contentions among them, 1 *Cor.* i. 12. Envy, Strife, Divisions or Factions, 1 *Cor.* iii. 3. Fornication and Incest, 1 *Cor.* v. 1. they eat in the Idolatrous Temples, 1 *Cor.* viii. 10. and were Drunk even when they met together to celebrate the Lord's Supper, 1 *Cor.* xi. 21. 28. And what faith St. *Paul* to this? Not that they should separate upon this Account, not that they should pry into their Neighbour's State, and examine whether he comes properly or not, but this, *let a Man examine himself*, and so let him eat of that Bread and drink of that Cup, 1 *Cor.* xi. 18. and every private Christian who obeys the Apostle's Command, who takes Care to examine and judge himself, and not his Neighbour, may safely receive the Holy Sacrament, and the Unworthiness of other People (if any such there are) will never be imputed to him*.

R E A S O N V.

“ We dissent from the Church of *England*, because
 “ the generality of the Priests dissent from their old
 “ Doctrines, and the chief of the Thirty-nine Ar-
 “ ticles of Religion, &c.”

But this is said without any colour of Proof, therefore I shall say nothing more to it, than that we deny it, and we appeal to the Writings of our Divines, with only these two cautions:

First, Before any Man asserts as the *Reasoner* does, he should be sure he understands the Meaning of those Articles.

Secondly, That the present Opinion of the Church of *England* is not to be taken from one or two private Writers, but from our Offices and Creeds, and the Writings of the Divines of our Church in general.

* London Cases, Vol. I. p. 230, &c.

REASON VI.

“ We except against two Things, especially in the
 “ Order for the Burial of the Dead.

“ 1. They thank God for taking them away, Bad
 “ as well as Good,” which in the Case of bad Men
 he thinks wrong. But yet it hath pleased God to
 declare, *Eze. xviii. 23, 32. That he hath no Pleasure*
in the Death of the Wicked, but rather desireth he should
turn from his Wickedness and live; and therefore we
 may fairly conclude, that when it pleases God to
 take even a wicked Man out of the World, he doth
 it in Mercy, that he may not go on to heap up
 Wrath to himself against the Day of Wrath. *Vener.*

And certainly when a Friend or near Relation is
 delivered from the Miseries of this sinful World,
 (which generally before our Deaths are very grievous)
 it is a Benefit which a pious and serious, or only a
 good natured Man, would and ought to be thankful
 to God for, exclusive of all worldly Considerations
 whatsoever.

“ 2. Nor can we say (as they do) of every one,
 “ (even the vilest Wretches that they bury) that we
 “ have sure and certain Hope of their Resurrection
 “ to eternal Life.”

Here we have another Instance of his Honesty;
 tho’ this seems not to wound the Conscience of this
 Man, but to have been written with a grave Face,
 he knows very well we say no such Thing : Look in
 any Prayer-Book, you will see we commit his Body to
 the Ground, in sure and certain hope of *the* Resur-
 rection to eternal Life ; not of *his*, nor *her*, nor *their*
 Resurrection, but of THE Resurrection ; and agree-
 ably to this, when we bury the Dead at Sea, we com-
 mit the Body to the Deep, looking for *the* Resurrec-
 tion of the Body (when the Sea shall give up her
 Dead). I have examined every Edition of our
 Prayer-Books that I have met with, to see whether
 there was a false print in any of them; to justify
 this bold Writer ; but I never could find one, and

as he could not but know the Accusation was false, I cannot expect he should be so ingenuous as to take Shame to himself, but I hope the Reader will give him such a Place in his Esteem as he deserves.

REASON VII.

“ We withdraw from the Communion of the Church of *England*, because we cannot allow of such Officers in the Church, as Diocesan, or Lord Bishops. We own all faithful Pastors of particular Congregations, to be scriptural Bishops, and the Scriptures know no other. Our Lord *Jesus Christ* forbad it, *Mark* x. 42. 45.”

Now, tho’ this Author is very free of the Censures, which he passes upon the Clergy, whom he is pleased to charge with Ignorance, as well without Provocation, as without Reason; I must take the Liberty of saying, that he doth by no means shew his own skill in the Scriptures; for I think throughout his Piece he doth not produce so much as one Text, but what is impertinent or misapplied, and his Ignorance is not more manifest in any Part of this notable Performance, than it is in what he saith to support this seventh Reason; the Text of Scripture in which he hath the Confidence to say, our Blessed Lord forbad Episcopacy, is a flagrant instance of it, for it seems to be produced for no other End, than because of the Word *Lordship* in our Translation: And I suppose this simple Man thought *that* had some Affinity to the Title of Lord, which in *England* is now generally added to the other of Bishop.

But if I was to let his Text alone, there is one Exception; and I might shew there is one Diocesan Bishop, whom this Text could not affect, let him torture it how he will, and that is the Bishop of *Soder* and *Man*, who has no Seat in Parliament, and has not the Title of Lord given him *.

Now

* N. B. The Title of *Lord* Bishop of *Soder* and *Man* which is given

Now let us examine his Text; the Meaning of it will be plainly seen, by considering the Occasion of it; the two Apostles, *James* and *John*, had desired, by their Mother, that in our Saviour's Kingdom they might have the chief Management of Affairs, that they might sit the one on his right hand and the other on his left; our Lord did not grant their Petition, but yet when the other Ten heard of it they began to be much displeased with *James* and *John*; but *Jesus* to prevent the bad Consequences which might follow, put a stop to this, by calling the Ten, and assuring them they had no Reason to be displeased with the Sons of *Zebedee* for preferring that Request, for if they had obtained what they desired, the Consequence would not have been as they expected; for 'tis true, says he, *Ye know the Princes of the Gentiles exercise Dominion or Lordship over them, and their great ones have much Power over them, but so shall it not be amongst you; for they who shall arrive to the greatest Dignity in my Kingdom, shall in Truth have the most burthensome Office, whosoever will be great among you shall be your Minister: In the Discharge of sacred Offices you shall attend and wait upon those whose Rulers you are; And whosoever will be Chief shall be Servant of all, and the higher you are advanced in Dignity, the greater Burden of Offices and Duty shall lie upon you, to attend the Wants of all your Inferiors* *.

This is the natural and true Meaning of this Passage, and let any Man judge whether there is any thing in it which can be rack'd to speak against the Order of Bishops: And that the Author brought it only for that little, petty, low Reason, namely, because of the Word *Lordship* in it, is very probable

given to him in the Title of Bishop *Wilson's* excellent little Piece upon the Sacrament of the Lord's Supper, is by mistake of the Bookseller, for it is a Title which he doth not claim, and which doth not belong to him.

* See Dr. Hammond upon the Text.

from

from hence, that he might as well have brought the parallel Passage in *St. Matthew*, which you know stands first in the Bible, but that would not do; it wanted the Word *Lordship*; and I have given these two Texts in one View, for the sake of the *English* Reader, assuring him that it is the very same Word in the *Greek*, which in one Place is translated exercise *Lordship*, and in the other exercise *Dominion*.

Matt. xx. 25.

Ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great exercise Authority upon them.

Mark x. 42.

Ye know that they which are accounted to rule over the Gentiles, exercise Lordship over them; and their great ones exercise Authority upon them.

Tho' the Writer says the Scriptures know no other Bishops but Pastors of particular Congregations, it is certain *Timothy* and *Titus*, and several others mentioned there were Bishops in the Sense of the Church of *England*; they were appointed to ordain others, as they were themselves ordained by the Apostles, and were to exercise an Ecclesiastical Jurisdiction over those Churches. See *St. Paul's* Epistle to them, and especially these Passages, *1 Tim.* v. 19, to the End, *2 Tim.* ii. 2. *Titus* i. 5, &c. *Tit.* iii. 10. And so say the Writers of Antiquity in general.

This brings me to examine what he says upon this Head; and if the Author is unlucky in the choice of his Text of Scripture, he is, if possible, ten times more so in what he says of the ancient Writers: But hear him.

"*Athanasius* is said to be Bishop of *Alexandria*, (and a Bishop he was) [*I am glad of that*] but not a Diocesan Bishop; for he had no more Christians in his Community than might meet in one Place. So saith *Cyprian*, *Polycarp*, *Irenæus*, and *Justin Martyr*."

What? Do they say *Athanasius* had no more Christians in his Community than might meet in one Place?

If I had the least Opinion of the Man's honesty, I should really pity him for his Unluckiness; of all the Dioceses throughout Christendom, it is pretty odd he should stumble upon that of *Alexandria* to prove this Point; and that he should hit upon so remarkable a Man as *Athanasius*, is yet stranger; and then to assert, that those four good Men said all this of him, is rather more unfortunate still; for if he had put the Names of all the Writers of the Christian Church together, and drawn out four at random, he could not have chosen worse; this I will demonstrate:

Justin Martyr suffered Martyrdom in the Year of our Lord 166.

Polycarp, Bishop of *Smyrna*, a Disciple of St. *John's*, suffered Martyrdom in the Year 167.

Irenæus was his Disciple, and suffered in the Year 203.

Cyprian was Bishop of *Carthage*, and was beheaded in the Year 258.

Now it happened that *Athanasius* was not made Bishop of *Alexandria* till 326. And how could it enter into the Head of any Man to say, that they should write about *Athanasius*, when two of them were dead 150 Years, and he who lived the latest was dead 68 Years before *Athanasius* was Bishop of *Alexandria*; and as he was Bishop there above 40 Years, (which the Historians agree in) it is pretty certain that even *Cyprian* was dead before *Athanasius* was born*?

When a Man so meanly qualified pretends to Learning, and sets up for a Teacher of others, he makes me call to mind what St. *Paul* said of some People in his Time, 1 *Tim.* i. 7. *That they desired to be Teachers of the Law, but understood neither what they said, nor whereof they affirmed.*

Concerning the Extent of the Diocese of *Alexandria* I will give you an Account from one who must

* See Dupin's History.

be allowed to be a very good judge of Antiquity. *We may judge of the Extent of some of these Dioceses by that of Alexandria, which had first a great many Churches with Presbyters fixed upon them in the City itself, in the Time of Alexander and Athanasius, as Epiphanius more than once informs us, naming, beside the great Church, commonly called Cæsarea; those of Dionysius, Theonas, Pierius, Serapion, Dizyas, Mendidias, Annianus, Abias, and Baucalis where Arius was Presbyter. Then again it had the large Region of Mareotis belonging to it. For Athanasius says, there never had been either Bishop or Chorepiscopus in all that Region, but only Presbyters under the Bishop of Alexandria; and that they were fourteen in Number, (besides thirteen Deacons) some of which had two Villages, and others more, within their respective Parishes. Canopus was also once in this Diocese, being reckoned one of the Suburbs of Alexandria, tho' a large Place, and twelve Miles distant from it; Nicopolis also was in this Diocese, which Strabo equals to a City. Bingham's Antiquities, Book IX. c. 2.*

If he had not boasted of his Knowledge, and charged others with the Want of it, I would not have taken notice of his having shewn his Ignorance in Logick, as well as Antiquity, when he argues that "none of these could be Diocesan Bishops, because many of them" lived near together; the dullest Creature that ever went from either of our Universities would have been ashamed of such Stuff; and as it is a way of Reasoning peculiar to this worthy Author, tho' I have sometimes paid him that Compliment before, I will beg leave hereafter to speak of him only by the Stile and Title of the *Reasoner*.

Well, but I will make it Sense for him, and suppose that he meant to say, *that some of them could not be Diocesan Bishops, because they were not above six, some five, some four, some three, and some but two Miles one from another.*

Here

Here he is so exact that one would almost think he had measured their Distances ; and yet in another place, (p. 25.) he seems to be pleased with a Discovery he had made in the *Revelations*, c. i. v. 5. that “ there were seven Churches in the *lesser Asia*.” In what Sense they were called distinct Churches I have elsewhere shewn, and if it will be any Satisfaction to him, I will own, there were afterwards not only seven Churches, but about four hundred in the *lesser Asia* ; and just so many Bishops, with Presbyters and Deacons under them : Indeed he may think this was a vast Number for *lesser Asia* to have, and I confess there is scarce such another Instance to be met with in the Christian World : Bishopricks were, I think, in no Place so numerous as here : But then it must be considered, that tho’ it was called *Asia the Less*, yet it extended six hundred Miles in Length, and about three hundred in Breadth ; this Geographers assure us ; as may be seen in our own Countryman *Heylin*, whose Account is very consistent with *Strabo*’s and *Pliny*’s : And Mr. *Bingham* has computed, that one with another, between twenty and thirty Miles may fairly be allowed for the Distance between the Seats of each of those Bishops ; but then there was a great Disproportion as to the different Extent of their several Dioceses, some of them were very large, and some again very small ; but where they were thickest, as in *Asia* properly so called, the nearest that we find any two Bishop’s Seats, is at the Distance of seven or eight Miles ; so that what he says, that some were not above six, some five, some four, some three, and some but two Miles one from another, is not true.

Now as to those Bishop’s Seats which were the nearest together, I must observe, that we cannot from thence judge with any exactness of the Extent of the Jurisdiction of their Bishops ; for the Places of their Residence, and of their principal Church might be very near together, and yet their Jurisdiction

tion might extend to considerable Distances: The City of *Bath* is not, I think, above ten Miles from *Bristol*, and yet the Diocese of *Bath* contains above three hundred and fifty Parishes, and that of *Bristol* above two hundred and fifty Parishes: And if my Map doth not deceive me, *Bangor* and *St. Asaph* are not much farther distant; and the little Town of *Morgan*, once a Bishoprick, under the Arch Bishop of *St. Davids*, is about the same Distance from *Llandaff*: But the Question with us and the Dissenters is, as to the Nature of the Episcopal Office in the Country I am speaking of, not how far the Limits of their Bishopricks extended; not how many Priests or Deacons they had under their Jurisdiction, but whether they exercised an Episcopal Jurisdiction or not: In *England*, tho' our Bishopricks are very irregularly and unequally divided, yet they are generally of large Extent; and here we see they are obliged, for the better governing their respective Dioceses, to have other Officers under them; not to mention more, they have their Archdeacons: And if instead of twenty-six Bishops which we now have in this Kingdom of *England*, we had as many as there are Archdeacons, with small Districts committed to their Care, and with the same Authority in Church-Affairs, I humbly conceive they would still be Diocesan Bishops, and the Difference would only be, that then, they might do that in Person, which now they are obliged to do by their under Officers.

But further, there is an Instance in *Ireland* which is much to our present purpose: In the Province of *Connaught*, there is a small Town called *Mayo*, which was once the Seat of a Bishop, and is now united with the Archbishoprick of *Tuam*; and yet this Town is no more than three Miles distant from *Kil-lala*, which not only had that Honour formerly, but is at present the Seat of a Bishop; These are a great deal nearer than any of the Seats of the *Asian* Bishops.

And

And if we make the most of what can be said about the *Asian* Bishopricks, if we take them at the nearest, if we suppose them to be not above eight Miles asunder, and that some of their Jurisdictions did not extend above four Miles from the Place of their Residence; yet it must be allowed that that Part of *Asia* where there were so many Bishopricks, was extremely populous; more so by far, than any Part of this Kingdom, a little way from *London*: Nevertheless, in the Country Town where I now am, if we take the neighbouring Parishes for four Miles round, they amount to above twenty, exclusive of the twelve Churches in the Town, which is said formerly to have had fourteen; And that in a Country by no means the most populous, (part of it being a barren Heath): if therefore each of those *Asian* Bishops had no more Priests and Deacons under them, than what might supply 20 Churches, besides the Town in which they resided, yet he was a Diocesan Bishop in our Sense of the Word: So that tho' some of them lived near together, what the *Reasoner* says, that therefore none of them were Diocesan Bishops, is so far from being true, that it is plain they all might be so *.

He says further, we read of two Bishops in their Bishopricks, "in the same City at the same Time," *Phil. i. 1.*" but if the Reader will be pleased to turn to the Place, he will see that there is not a Word about their being in their Bishopricks: They might be Bishops of different Places assembled at *Philippi*, (the chief City of that Part of *Macedonia*, Acts xvi. 12.) as our Bishops often are in *London*, and *St. Paul* knowing they were there, might very well direct his Epistle to them.

There is indeed some Reason to think, that *Epaphroditus*, who carried the Epistle to the *Philippians*, was the proper Bishop of that Church; for they are directed to receive him in the Lord, c. ii. v. 29. and

* See the Postscript.

the Word translated *Messenger*, v. 25. is in the *Greek* Apostle : Now *Theodoret*, who wrote in the fifth Century, assures us, they who are now [in his Time] called Bishops, were [formerly] called Apostles. See *Whitby* on *Phil.* ii. 25.

However, I am ready to acknowledge, that in the Apostle's Time, Presbyters were called Bishops, as they very well might be, that Word signifying no more than *Overseers*. But this doth by no means prove, that there was not at the same Time an Order of Officers in the Church, superior to Presbyters ; who had the Power of Ordination vested in them, and exercised a Jurisdiction over the Presbyters themselves ; such were the Twelve Apostles, and such were *Timothy* and *Titus*, and others.

To this superior Order the Name of Bishops (which had before been used in common for other Church Officers) was soon afterwards appropriated ; when, out of Reverence to the blessed Twelve, they declined the venerable Title of Apostles. That this happened very soon, appears from hence ; that the three Orders are plainly distinguished, and called by the Names of *Bishop*, *Priest*, and *Deacon*, by *Ignatius*, who wrote in the Year of our Lord 107. or 108 *. So that it will puzzle the *Reasoner* to shew how it makes for his Cause, if we allow that those who are called Bishops, *Phil.* i. 1. were no more than Presbyters.

Besides, it is well known, that oftentimes when a Bishop was very aged or infirm, he had another Bishop ordained as a Coadjutor to assist him in the Care of his Diocese ; so that the *Reasoner's* Conclusion, that because there were sometimes two Bishops in a City, therefore these were no more than private

* *Ignatius* distinguishes the three Orders of Bishops, Priests, and Deacons, in Epistle to the Church of *Smyrna*, Sect. 8. to *Polycarp*, Sect. 6. to the *Ephesians*, Sect. 2. to the *Philadelphians*, five or six times. Nay further, the Superiority of the Bishops above the Presbyters is plainly asserted by him in Epistle to the *Magnesians*, Sect. 6. and Epistle to the *Trallians*, Sect. 2. 3.

Pastors, is pretty near a kin to that I just now mentioned in a former Paragraph.

And I will venture further to say, that none of the Writers which he mentions will vouch the Truth of what he says they will. *Cyprian* was himself Bishop of *Carthage*; and tho' for that Reason he is by far a better Witness in this case, than he was in the Affair of *Albanastus*, (because he happened to be dead before *Albanastus* was born) I say, tho' I grant he is a very good Witness in this Point, I defy the *Reasoner* to produce such a Testimony from him.

Any Man who has read *Cyprian's* Epistles, must know, that he frequently mentions and distinguishes the three Orders of Bishops, Priests, and Deacons *, and that he actually exercised an Authority over them; for he threatens to excommunicate any Priests or Deacons, who shall presume to communicate with those who had fallen [to Idolatry] before they had received his Directions concerning it †; he deputed two Bishops, *Caldonius* and *Herculanus*, with two Presbyters, *Rogatianus* and *Nannidicus*, to declare *Feliscianus*, a Presbyter, excommunicate, and one *Augendus* his Associate, which they accordingly acquainted him, Ep. 42. they had done ‡. These Passages

* Si qui de peregrinis *Episcopi* Collegæ mei, vel *Presbyteri*, vel *Diaconi* præsentes fuerint, vel supervenerint, hæc omnia de vobis audiant. Ep. 32. p. 65. Ed. Ox.

† Interea si quis immoderatus, et præceps, sive de nostris *Presbyteris* vel *Diaconibus*, sive de peregrinis, ausus fuerit ante sententiam nostram communicare cum lapsis, a Communione nostrâ arceatur. Ep. 34. p. 68. In a Letter to the Priests and Deacons at *Rome*, having given them an Account of the Care he had taken of the Church of *Carthage*, he adds, Item *Presbyteris* et *Diaconibus* non desuit *Sacerdotii* vigor, ut quidam minus disciplina memores & temerariâ festinatione præcipientes, qui cum lapsis communicare cæperant, comprimerentur. And in Ep. 17. he has these Words, Audio tamen quosdam de *Presbyteris*, nec *Evangelii* memores, nec quid ad nos *Martyres* scripserint cogitantes, nec *Episcopis* honorem *Sacerdotii* sui et *Cathedra* reservantes, jam cum lapsis communicare cœpisse.

‡ He sent *Caldonius* and *Herculanus*, two Bishops, with *Rogatianus*

Passages may serve as a Specimen of what you may expect from *Cyprian* upon this Head. But as I have mentioned him, I will give one Quotation more, which will shew his Opinion as to what we were speaking of just now, about there being two Bishops in one City. He gives this Reason why *Novatianus* could not be Bishop of *Rome*, because *Cornelius* was ordained first, and there could not be two: *Since there cannot be a second [Bishop] after the first, whoever is made [Bishop] after one is made already, (who ought to be alone) he is not a second, but no Bishop at all* *.

It is certain *Clemens Romanus* describes the Ministration of the Officers in the Christian Church, by an Allusion taken from the distinct Officers of High Priest, Priest, and Levites among the *Jews*, Ep. I. c. 40. And as to those Places where he mentions only Bishops and Deacons, what I said before should be remembered, viz. That in the Time of the Apostles, when he wrote, Bishops were sometimes called Apostles; and Presbyters, Bishops: So that the Bishops and Deacons which he speaks of, c. xlii, &c. were probably no more than Priests and Deacons. And as an instance of what you may expect from *Origen*, I will give you a short Quotation from him, as Mr. *Bingham* has translated him.

Every one shall be punished according to the Difference of his Degree; if a Bishop or President of the Church sins, he shall have the greater Punishment; a Catechumen will deserve Mercy, in comparison of a Believer; and a Layman, in comparison of a Deacon; and a Deacon, in comparison of a Presbyter: Origen here mentions five distinct Orders or Degrees in the Church, Bishops, Pres-

tianus and *Numidicus* two Presbyters, as his Vicars or Deputies, as he tells them; cum ego vos pro me vicarios miserim, to settle the Affairs of the Church: And in their answer, which was in Consequence of this Appointment, they acquaint him with their having excommunicated *Felicissimus* and five other Presbyters. *Vide*, Ep. 41. 42. 43.

* Cum post primum secundus [Episcopus] esse non possit, quisquis post unum qui solus esse debeat, factus est; non jam secundus ille, sed nullus est. Ep. 55. p. 104.

byters, Deacons, Laymen baptized, or Believers, Catechumens, or the Candidates for Baptism *. Therefore let the Reader judge what sort of Testimony we should have from him in this Point; and, upon the whole, I can only admire that the *Reasoner* could think to put off such Stuff upon his Readers, without being detected and exposed for it.

REASON VIII.

“ We cannot allow that the Bishop or Patron
“ should impose a Pastor upon any Parish, without
“ the Consent and Choice of the People.” &c.

It is not quite clear what Right the People, in the early Ages of Christianity, exercised in the Choice of their Clergy; but if it ever was the Custom for them to choose, it hath for good Reasons been altered; some of which will be mentioned. As to the Resemblance, which he thinks very near, between choosing a Pastor for a Congregation, and a Husband for a Wife; I will only say, if the Lord of a Manor was to choose a good Husband for a Woman, she would have no Reason to complain; and how near soever he may think the Resemblance between these two Cases, there is at least this Difference; if a Woman's Husband proves a bad one, she cannot get rid of him, it is Death alone must part them; and therefore it is but right the choice should be wholly her own: But in the other Case it is otherwise; if, amongst us, the Minister proves a bad Man, neglects his Charge, or misbehaves, the People have their Remedy, they may complain, and, upon mak-

* Pro modo Graduum unusquisque torquebitur; majorem Penam habet, qui Ecclesie præsudet et delinquit. An non magis Misericordiam promeretur ad comparationem fidelis, Catechumenus? Non magis venia dignus est Laicus, si ad Diaconum conferatur? Et rursus comparatione Presbyteri, Diaconus veniam plus meretur. *Orig. Hom. 5. in Exec.* And again he says, ab Ecclesiasticis Dignitatibus, non solum Fornicatio, sed et Nuptiae repellunt, neque enim Episcopus, nec Presbyter, nec Diaconus possunt esse Digami. *Orig. Hom. 17. in Luc.*

ing good the Charge, such a Minister will be punished : He may be suspended, or deprived, and a proper Man sent in his room ; and to make this Matter easier to them, frequent Enquiries are made by the Bishop, or his Officers, particularly at his Visitations, whether there are any such Complaints or not ; and all this is regular and well.

But let us see as to the other Way among the Dissenters : The Election of their Ministers is made, either by the Congregation at large, or by a select Number of them : The last I have been told is the most usual Method ; and I fain would know what Right those *few* have to choose a Minister for the rest of the Congregation ? And when the *Reasoner* tells me that, I will shew it is more reasonable for the private Patron to recommend a Clergyman to the Bishop to be appointed Minister of a Parish, than it is for those few to choose no Body knows who, to be the Pastor of the whole Congregation.

For, *First*, The Patron must choose a Clergyman who has been regularly ordain'd to execute the Ministerial Office ; and therefore he is one who has been judged by the Bishop that ordain'd him to be a proper Person for such a Charge. And

Secondly, The Patron only recommends a Clergyman to the Bishop to be appointed by him, and before the Care of a Parish is committed to him, he is examin'd by the Bishop as to his Abilities, and he must produce proper Certificates of his good Life and Conversation. And what greater Care can be taken that proper Persons should be appointed for the Discharge of the Ministerial Office ? I will appeal to the Dissenters themselves, whether it is not more likely that an improper Person should be chosen amongst them, when they who choose them must oftentimes be allowed to be very incompetent Judges : And if the Teacher be chosen by the Congregation at large, then the Choice is likely to be still more precarious. I grant that private Persons choose their own Physicians,

ficians, but it is a notorious Truth, that the common People do generally run to Quacks.

*Lastly, I observe in the Words of Dr. Stillingfleet, That if all the People were left to choose their own Pastors, it is not to be imagined what Parties and Factions, what mutual Hatreds and perpetual Animosities they would naturally fall into on such Occasions. Do we not daily see such Things to be the Fruit of popular Elections? Which being the natural Effects of Men's Passions, stirred up by such Occasions, and there being so much Experience of it in all Ages of the Christian Church where such Things have been; I am as certain that Christ never gave the People an unalterable Right of choosing their own Ministers, as I am, that he designed to have the Unity and Peace of the Church preserved *.*

These lamentable Effects are still but too visible in those Parishes where the People have the Right of choosing, and the Dissenters cannot but be sensible of it amongst themselves.

R E A S O N IX.

“ We dissent from the Church of *England*, because “ we think it wants godly Discipline, &c.”

Under this Head the *Reasoner* vents much Malice, and indulges himself in the Exercise of that Talent, in the Use of which he seems (as far as I can judge) to excell all others that I have seen; I mean, that of throwing about foul Words, and abusive Language. As this is a Way of arguing to which (I must own) I have not been accustomed, I hope the Reader will excuse me, if I here take no other Notice of it, than to give him the same Reproof which was once given to the worst of Creatures, *Jude 9. the Lord Rebuke thee.*

Nevertheless, I will be so ingenuous as to allow, that our Discipline is not quite so regular and exact, as our best Friends may wish; but then those Dissenters which make this a Pretence for separating from

* *Stillingfleet's Unreasonableness of Separation, Part III.*

us, should consider these three Things following, as they are well advised by an excellent Writer in these Words :

1. *That this [a strict Discipline] is much more difficult in a National Church, than in one of their Societies. For none side with them but what do it out of some Zeal; whether it be a true and godly Zeal, or an ignorant and factious one, still it is Zeal; and may be made Use of to a vigorous Execution of the Orders past among them. But there is in all Nations, besides the zealous Men, a sort of flying Squadron that have really no Concern at all for any Religion, but being perfectly indifferent, do of course fall in with the National Church, as being the most fashionable at that Time. These wherever they light, are a great Hindrance to the due Execution of any Canons for Discipline; they are either by their Riches and Power too big, or else by their Number too many for the Force of the Law: The Dissenters, notwithstanding the Boasts of their Exactness of Discipline, would find themselves embarrass'd, if this were their Case.*

If a candid and serious Dissenter reflects upon what is here said, he will perceive, it is unfair and unjust, therefore he ought not to consider every Man who doth not call himself a Dissenter, as being of the Church of England: A Man who has no Religion, should not properly be ranked among those of any Church; and therefore, when the Reasoner, with his usual Politeness, bids the Clergy, (*Plain Reasons*, p. 39.) search the Alehouses, the Goals, and the Gallows, for those of our Communion, he only shews he hath as little regard to Truth and Justice, as he hath to good Manners. But to return to my Author. The Dissenters should consider,

2. *That tho' the Scripture does command Churches to excommunicate wicked Men, yet it does not allow private Men to make Separations from a Church that does not duly practise that Command. Let a Man take Care that he does not deserve, by his own Wickedness, to be turned out of the Church: And if others, who do deserve it, be not,*
upon

upon a Motion made, turned out; that is not his Fault; nor will be imputed to him. The Church of Corinth was faulty in this, when St. Paul wrote his first Epistle to them; and tho' he does there reprove them for this Fault, yet at the Time of his second Epistle, there were still very wicked Men, whom they had not yet turned out; and yet in both his Epistles he charges that none go about to make any Division. And from that Time to this Time there has been no Church free from these Spots in the Feasts of Charity. It is indeed impossible for any Church, while it is in this World, absolutely to free itself. In the mean Time private Christians are advised to withdraw their Familiarity and Conversation from those that they know to be such. And so far every private Man has the Power of Excommunication in his own Breast.

3. That whereas there are but four sorts of Men whom the Scripture does command to be Excommunicated. 1. Idolaters, Unbelievers, Teachers of false Doctrine in the Fundamentals of the Faith. 2. Men of vicious and immoral Lives. 3. Such as in Points of Trespasses or Differences between Man and Man, will not hear the Church. And 4thly. Those that make Divisions in or from a Church: The dissenting and dividing Parties should, amidst all the Zeal that they shew for executing the Law upon the three first Sorts, remember that the Law is as full, as plain, as peremptory against the fourth sort, as against any of the other. For there is not a Text in all the Scripture that is plainer against any Sin, than is that of St. Paul. Rom. xvi. 17. Now I beseech you, Brethren, mark those which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them. Therefore he that thinks Adultery to be a Sin, and Drunkenness to be a Sin, &c. and Schism to be none; or that a Man is to be avoided or excommunicated for the one, but not for the other, is one that does not take Christ's Commands as they lie in Scripture, but picks out some that he will observe; and others that he will slight, according as they please

please or displease his Humour. The Word of God is, that every one should avoid, or separate from him, that goes about to make a Separation.

The Dissenters, if they apply this, will be inclined to a little more Moderation and Charity in the Censures that they pass upon National Churches, for their Want of so severe a Discipline as they call for *.

The most ridiculous Reason of all is the last.

REASON X.

“ We leave the Communion of the Church of England, because it hath often shewn a persecuting Spirit in it, &c.”

Now to say nothing as to the Insufficiency of this as a Reason for Separation, it must be allowed to make very much for the Credit of the present Members of the Church of England, that even such a Writer as the *Reasoner* cannot find in his Heart to say, that *they* shew a persecuting Spirit : This is a tacit Confession, that there is not at present, so much as the least Pretence for this Plea ; and as Persecution hath ever been the darling Cry of the Dissenters, when that is given up, it must be looked upon as the most prevailing Argument, that they have no more to complain of on that Head : So that if what he says, *That the Church of England hath often shewn a persecuting Spirit*, had been never so true ; this shews he had worked up all his Materials in his other nine Reasons, and was miserably put to it for another, when he made this the tenth : For it is to the full as ridiculous to make this an Objection to us, as it would be for a Man to quarrel with me, because my Father, had formerly, thrashed him for his Unluckiness, when he was a Boy.

But if I was to demand of the *Reasoner* the Instances in which this *persecuting Spirit* was shewn, I make no doubt but I should have something to offer,

* Wall's History of Infant Baptism, 2d Edit. p. 455.

if not sufficient, fully to justify our Fore-fathers, yet surely, to abate much of this heavy Charge.

It is the more surprizing to hear this Accusation brought against our Church, because it immediately puts a Man upon recollecting what was the Behaviour of the Dissenters, when they were in Power. Was I to look into the horrid Transactions of the last Century, I should be furnished with Materials which would abundantly convince the most prejudiced Man, that neither of the two most prevailing Sects, (the *Presbyterians* and *Independents*) ought in Prudence, to provoke any Man to this : But I decline that Task, tho' an easy one, not only because it is to me disagreeable in itself, and I think, unfair in some Measure, to brand the present Generation with the Crimes of their Predecessors ; but because it would tend only towards the widening of our Breaches, instead of healing them : Let those Things rather be buried in Oblivion ; and I beseech our Dissenting Brethren, not so much to study, what they can find in History, which had they been living then, they *would have* complained of ; but rather to consider, that *they* have nothing of this sort to complain of now.

We are now come to the End of the *Ten Reasons for dissenting*, and I hope the Reader is convinced they are far from being sufficient to justify a Man for separating himself from our Communion ; and consequently if he doth so, he is guilty of Schism : At the End of them, the *Reasoner* again throws out a little more against our Ceremonies, and insists, *that indifferent Things ought to be left so, and not enjoined*. In answer to which it would be sufficient to say, that if all indifferent Things in the Worship of God were not to be determined, but every Man was left to behave according to his own particular Fancy, that would destroy all Order and Decency ; for every Man who knows what he means by those Words, must perceive, that Order and Decency in the Worship of God, consists in the regular and proper Use
of

of those indifferent Things ; And How can Things be done regularly, if they are done by no Rule ?

But further, if I can shew that indifferent Things, which relate to the Worship of God, may be lawfully enjoined, and that what is so enjoined may be lawfully complied with, then I hope the Reader will be thoroughly satisfied in this Point.

In those things which relate to our Practice, whatsoever is commanded is Matter of Duty ; whatsoever is forbidden is Sin ; and whatsoever is neither commanded, nor forbidden, is neither Matter of Duty, nor is it sinful, *i. e.* it is indifferent : This is the true Notion of an indifferent Thing.

Now in the regular Performance of the publick Worship of Almighty God, in relation to these *indifferent* Things, neither commanded, nor forbidden ; the five following Particulars are evident :

1. Some certain Time must be fixed when Men are to meet.
2. Some certain Place must be appointed to meet at.
3. Some Order or Method must be agreed upon, such as, when to pray, when to read the Scriptures, when to sing Psalms, when to Preach, &c. or there can be no regularity.
4. The officiating Minister must have some Habit or other.
5. Some Gesture, or Posture or other is necessary, such as Sitting, or Standing, or Kneeling, &c.

And as it is very proper that these Things should be settled and fixed, in order to the more regular Performance of the publick Worship ; and as these Things are not particularly appointed by our Saviour and his Apostles in holy Writ ; it is plain they are left to be determined by the lawful Governors of the Church, according to Christian Prudence, and the general Rules which are given in Scripture : Those general Rules the Apostle Paul gives us, 1 Cor. xiv. 26. *Let all Things be done to edifying ;* and v. 40. *Let all Things be done decently and in order.* In fixing therefore

therefore these particular indifferent Things, the Governors of the Church are to have Regard to those Rules, and no other; and if they appoint them in such a manner as they judge will best tend to Edification, to Decency, and to Order; doubtless, as there is no other Rule, our Governors do right in observing the Injunctions of the Apostles, and we do right in obeying the lawful Commands of our Superiors.

For, that indifferent Things in relation to the Worship of God, may lawfully be appointed; and that it is lawful for us to comply with that Appointment; will be further evident, from the known Practice of the *Jews*, and from our Saviour his not only not condemning them for it, but actually conforming in such Matters himself: I will give two Instances of this, which may be sufficient, because the Reason of the Thing holds the same as to the three other of the five Particulars before mentioned.

It must be allowed, the Worship of the *Jews* was very exactly commanded by Almighty God; and therefore it might seem the less justifiable in them to *add to*, or *alter* those Rules he gave them; than it can possibly be for our Church, (which hath not received any such particular Directions from God,) to *make* Rules for itself.

And yet the Feast of the Dedication was *not* appointed by Almighty God, and was no more than a human Ordinance of the *Jewish* Church; nevertheless it is certain, our Saviour complied with the *Jews* in the Observance of it; and was present in the Temple at that very Feast, as we read, *In. x. 22, 23*. From hence any Man may see, it is lawful to appoint Religious Days, altho' they be not directed in the written Word of God; and that it is lawful to comply with the Observance of them when they are appointed; for this was actually done by the *Jewish* Church, in the Case of the abovementioned Feast: And every Man must grant, if there had been any thing in the
least

least sinful, either in the first Appointment, or in the Compliance with that Appointment afterwards, our Saviour would not have justified the Practice, by complying with it himself.

The other Instance I shall give, in relation to the Observance of these indifferent Things, shall be, the *change* of the Posture in which the Primitive *Jews* eat the Passover.

According to the Command, *Ex. xii. 11.* They were to eat it *with their Loins girt, their Shoes on their Feet, their Staff in their Hands, and in Haste*; and agreeably to this Command, for many Years they continued, as they first began, to eat it *standing*.

But after the Captivity they did *not* eat it *standing*, but in a discumbing Posture, or lying along, as was mentioned, *p. 41.* a Posture by no means suitable to the Words of the Commandment; and in this likewise our Lord complied: From whence it is easy to observe, that these indifferent Circumstances may be altered and varied, and others lawfully used in their stead, as human Prudence shall direct; and thus the Governors of the Church may lawfully vary and alter our Rites and Ceremonies, as they shall judge them to tend most to Order, Decency, and Edification; and when they are fixed by them, it cannot be unlawful for us to comply with them, because we have our Saviour's Example for it in a like Case.

Indeed there is no one Church upon Earth, but what does, nor can there be one but what must, use some Things in a Religious Way, and which relate to the Worship of God, that are not directed by the Word of God; because no *particular* Directions are given there. And if this be a Fault, (as it is plain it is not) those People who talk most in this way, the *Independents*, are themselves guilty of it: For what Reason have they for sprinkling, or Affusion of Water in the Sacrament of Baptism, more than from the Reason of the Thing, and the Practice of the Church in cold Climates? Where do they

they find a Command for the necessary Use of *conceived* Prayer? And that, *that* and no other shall be used in the Worship of God? What Command, or what Warrant in Scripture is there for a *Church Covenant* as they call it? Did they receive *this* of the Lord *Jesus Christ*? What Command have they for the Posture of *sitting* at the Lord's Supper, or what Example for it? Unless they are ignorant of the common Usage of those Times, and take Advantage of the *English* Translation, See *p. 41*. And if all Christians are obliged to keep up the original Forms and Ceremonies, and to observe them and no other, Why do they not receive it late in the Evening? And in an Upper Chamber? And give it to Men only? All which are Circumstances which were observed at the first Institution of it. I am tired with observing these Things, and I could tire the Reader with abundance more to the same purpose; but this may be enough to shew him, that when our Adversaries pretend it is unlawful for the Governors of the Church to appoint things not prescribed in Scripture, and unlawful for Men to comply with such Appointments, it is plain they impose upon their Disciples: For they themselves do things in the Worship of God, for which they have no Authority from Scripture, and therefore, by their own Practice, do apparently contradict this false Pretence *.

I must here add one Word in answer to a Text of Scripture, in which the *Reasoner* says, "We have an express Charge not to have any thing to do with such Things" *i. e.* with human Ceremonies. A like Text he produced before, which I had Occasion to observe, was nothing to his purpose; and it is as evident, that the Liberty which *St. Paul* directs the *Galatians* to stand fast in, is the Christian Liberty which they had, in Opposition to the *Jewish* Yoke of Bondage; that vast Multitude of burthenome Ceremonies, which were so strictly enjoined by the Law

* See London Cases of indifferent Things.

of *Moses* : It was called Christian Liberty, because the *Jews* were by the coming of Christ, freed from those irksome Observances of the Law, and were re-instituted in that Liberty which all Mankind had, before it was restrained by *Moses*. And that this, and this only was St. *Paul's* Meaning, will appear by adding the two next Verses, to what this Man hath injudiciously picked out : *Gal. v. 1, 2. 3. Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not intangled again with the Yoke of Bondage : Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing ; for I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law.* What can be plainer, than that the Apostle is arguing against Circumcision, and the Observance of the Ceremonial Law, which Things were abolished by the Coming of Christ ? And what Relation can this possibly have to the Appointment of such human Ceremonies as are enjoined by our Superiors, in Obedience to the Apostles Command, of having the Worship of God performed with Decency and Order ?

He again attacks our Ceremonies in the fourth of his six *curious Reasons*, *Why Dissenters are not, nor can be guilty of Schism, &c.* Where he produces two Quotations (as he says) from Bishop *Stillingfleet's Irenicum*.

Concerning which I must observe, that in the first of them the Bishop only saith, what St. *Paul* expresses otherwise, *Rom. xiv. 14.* where he says, *there is nothing unclean of itself ; but to him that esteemeth any thing to be unclean, to him it is unclean :* And as to the Second, that these are not the Words of Bishop *Stillingfleet* ; but if they were, it is very unfair to produce them as such, because the Bishop hath apologized for that Book, by saying, that it was written *when he was very young* ; and in the Preface to his *Unreasonableness of Separation*, he effectually prevents an ingenuous Man from making Use of any Expression in that Book, in Defence of the Separation.

tion. As to the *Reasoner's* Remarks upon the forged Words of Bishop *Stillfleet*, they contain some of the vilest Slander that I have seen : For it is not so much as pretended, that there is any Holiness in our Garments, and there is no Direction in our Liturgy, for the officiating Minister to turn with his Face either to the East or West, as a *Kebla*, or Point of Worship.

And as to his ridiculous and trifling Distinction between Praying and Singing, I would only ask the Man this Question : Whether when he sings the 51st *Psalms* in Metre, he asks Mercy of God, or gives him Thanks for it ?

Now if any Person who hath been deceived and misguided by the *Plain Reasons*, shall after cool Reflection upon what hath been said, be perswaded that he hath not a just Reason for Separating from our Communion ; let him be assured, if he continueth to separate from us, his Separation is sinful, and he must one Day answer for the Crime ; the Act of Toleration, or any thing therein contained notwithstanding.

For if Schism be a Sin by the Law of God ; not all the human Laws upon Earth can make that no Sin, which God hath made so : And all the Intention of the Act, *commonly called* the Act of Toleration, (for the Word *Toleration* is not in it) is to relieve Dissenters from some Temporal Punishments, which by some other Acts of Parliament they were before subject to ; but as to the Sinfulness of the Separation, it did not pretend to meddle with that ; and it would have been highly ridiculous (I might call it worse) if it had ; it is not a Temporal Judgment Seat, but the other ; the great Tribunal in the next World, before which we shall be judged, for this, amongst other Sins, so declared in God's holy Word : And he must be unworthy the Name of a Christian, who can think an Act of Parliament can exempt him from the Sentence of that : By this the
Reasoner

Reasoner shews his great Skill in Divinity; as he doth further in the next Page, where he hath the Sagacity to discover, that the present Corruptions of the Church of *Rome* are as old as the Apostles Time, from its being said, 2 *Thess.* ii. 7. *The Mystery of Iniquity doth already work.*

But I will forbear, and not be tempted to follow this Author any further; since, as I said, every thing material in his third Part hath already been considered, and this little Piece is already swelled to a larger Size, than I at first intended it should.

There is abundance of ill Language thrown out upon the Clergy in the few Pages that are left, and such Language they must ever expect from such a Writer: It has been well said, that the Clergy would want one of the Badges of Honour belonging to their Office, were they not thus reproachfully used: It is Part of the State which belongs to the true Ministers of the Gospel, to be followed by some, who by their virulent Speeches are so far their Friends, as to free them from the Curse which our Saviour pronounceth, *Wo be unto you when all Men speak well of you.* Stillingfleet.

Finally, I entreat the Reader, if he be a Dissenter, or is the least inclined to separate from the Church of *England*, attentively to read, and deliberately to consider, what I shall now say to him in few Words, concerning the Nature and Sinfulness of Schism; and that I may be the better understood, and the thing set in a clear Method, I will prove these four Things:

1. That the Christian Church, or the Church of Christ, throughout the World, is but one Society or one Body, of which *Jesus Christ* is the Head.

2. That every one who is a Member of that one Society, the Christian Church, is made so by Baptism.

3. That every Member of that one Society, is bound to do all he can to preserve the Peace and Unity of it. And therefore

K

4. That

4. That it is very sinful to make Divisions in it, and to break the Peace of it.

And in doing this, I will not follow the Example of the *Plain Reasoner*; I will not bring Texts of Scripture quite foreign to the Matter I am upon; nor will I torture and pervert the Meaning of those I do bring; nor will I take Advantage of the Sound of a Word, or the accidental Use of it in the *English* Translation; nor pick out a Scrap of a Sentence which shall speak differently from the whole of it: But I will shew you all this by clear and plain Texts of Scripture, easy to be understood, and such as every unlearned Reader may see, by turning to his Bible, have not another Meaning there different from that which I here give them; but that they do really relate to the very Thing which I produce them for; so that your own Eyes, and your own Reason may convince you, that *what I say is Truth*.

First, I am to prove, that the Christian Church, or the Church of Christ, throughout the World, is but one Society, or one Body, of which *Jesus Christ* is the Head.

Our Lord *Jesus Christ* said to one of his Apostles, *Matt. xvi. 18. Thou art Peter, and upon this Rock I will build my Church*; accordingly when the Holy Ghost came down upon the Apostles at *Jerusalem*, the same Apostle *Peter* preached unto the People, and the same Day were added to the Number of Christians there (which we were told before, *Acts i. 15. were about a Hundred and Twenty*) about three thousand Souls, *Acts ii. 41. and v. 47. The Lord added to the Church daily such as should be saved*. At another Sermon of the same Apostle *Peter's*, five thousand more believed, *Acts iv. 4. And after this we read, Acts vi. 7. The Number of Disciples multiplied greatly in Jerusalem; and all these Multitudes are called, Acts viii. 1. The Church which was at Jerusalem; and Acts v. 11. it is said, Fear came on all the Church. After this the Apostles dispersed themselves, and converted great Multitudes*

Multitudes, in the Region round about, and in many Places far distant from *Jerusalem*; and tho' the Number of Christians in every great City was, for Distinction sake, called the Church of that City; (and so we read of the Church of *Antioch*, the Church of *Ephesus*, the Church of *Laodicea*, &c.) yet every new Believer was only *added* to the former Original Church at *Jerusalem*, and all those particular Churches were esteemed Members of the one same Spiritual Society, the Church of Christ; and were united together by some Bands of Union common to them all; and were all considered only as so many different Parts or Members of the same Body; as you may plainly perceive by these Texts following.

It is said of St. *Paul*, nay, he says it of himself, *1 Cor. xv. 9.* and *Gal. i. 13.* *That he persecuted the Church of God*, i. e. all Christians in every Place without Distinction, wherever he found them; see his History in the Acts of the Apostles. *1 Cor. xii. 28.* he says, *God hath set some in the Church, 1. Apostles. 2. Teachers, &c. and Eph. iii. 10. To the Intent that the manifold Wisdom of God might be known in the Church, and v. 21. unto him [God] be Glory in the Church by Christ Jesus.*

And *Jesus Christ* is called the Head of this one Society, in the Texts following: *Eph. i. 22, 23. And gave him [Jesus Christ] to be the Head over all Things, to the Church which is his Body. Eph. v. 23. Christ is the Head of the Church. Col. i. 18. And he is the Head of the Body the Church; and v. 24. for his Body's sake, which is the Church, whereof I am made a Minister.* I give you but a few Texts out of a great many more which I could produce, but I must add one more, *Eph. ii. 19, 20, 21.* where speaking of those who are Members of the Church, the Apostle says, *They are Fellow-Citizens with the Saints, and of the Household of God, and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, in whom all the*

Building

Building fitly framed together, groweth unto a Holy Temple in the Lord. Here you see the Apostle Paul very fitly likeneth the Church of Christ, the Body of Christians, to a great Building : (perhaps in Allusion to those Words of our Lord to *Peter*, Matt. xvi. 18.) And you know a great Building consists of several Apartments and Rooms, and every one of those Rooms is composed of several Stones, but are all built and framed upon one Foundation ; and so the Christian Church consists of all particular Churches, and each of those of so many Christians, but all together make but one Society, or one Building, founded upon that grand Foundation, *than which no Man can lay any other, Jesus Christ.*

And as all Christians compose one Church, as having one Lord, so they may be considered as one Society, inasmuch as they profess the same Faith ; *Eph. iv. 5.* and are Partakers of the same Sacraments ; for so the Apostle argues for Unity, *There is but one Lord, one Faith, one Baptism :* And as to the other Sacrament we all eat and drink of it, and thereby our Union appears as the same Apostle speaks, *1 Cor. x. 17. We being many are one Bread and one Body ; for we are all Partakers of that one Bread.* And thus Millions and Millions of Persons, and Churches, howsoever distinguished by Time or Place, are all to be considered as one Society, and one Church, and do agree with the Description of the first Church at *Jerusalem :* I mean, so long as they *continue steadfastly in the Apostle's Doctrine, and in Fellowship, and in breaking of Bread, and in Prayer.*

From these plain Texts of Scripture thus laid together, any Man of common Sense may perceive, that the Notion advanced by the *Reasoner*, viz. " That each Church must consist of no more Members than can meet together to Worship God in one Place," is quite different from the Scriptural Notion of the Church, nay, is directly opposite to it. And as the Christian Church at large is in this man-

ner

ner composed of all the Christian Churches throughout the World, all which are joined together and united by those common Bands of Union before-mentioned, in which they all agree ; so no particular Church is to be considered as distinct from the Church of Christ in general, any otherwise than as it is distinguished by its Government under one particular Head, or Bishop : It is in this sense that we speak of the Church of *London*, the Church of *Rocheſter*, the Church of *Norwich*, &c. and each of these may if you please be called Parts of the Church of *Canterbury*, because each of the Bishops of those Churches, are in some particulars subject to the Bishop of *Canterbury* as their Metropolitan.

Now as the Church of *Canterbury* may be said to consist of every particular Diocese under the Jurisdiction of the Archbishop, so every one of those Divisions consists of all the particular Parishes under the Jurisdiction of their respective Bishops ; and if any Person is admitted a Member of the Church in any one Part of it, he thereby becomes related to the whole ; and is to be considered, first, as a Member of the Parish in which he lives, then of the Diocese in which that Parish is, &c. and so of the Christian Church in general, or the Catholick Church : This leads me naturally to the second Thing, namely,

2. To shew you, that every one who is a Member of that one Society, the Christian Church, is made so by Baptism.

And as one or two plain Texts are as good or better than five hundred which are less pertinent, I will give you only these : 1 Cor. xii. 12, 13. *For as the Body is one and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ : For by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free. The grand Commission given to the Apostles, Matt. xxviii. 19. was, to make Disciples of all Nations by baptizing them ; and agreeably to this*
St. Paul

St. Paul declares, *Gal. iii. 27. As many as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, there is neither Male nor Female, for ye are all one in Christ Jesus.* All which Places do plainly shew, that the Instrument whereby we are made Members of the Christian Church, is Baptism.

Thirdly then, I am to produce some plain Texts of Scripture, in which it will appear, that every Member of the Christian Church, that one Society into which he was admitted at Baptism, is bound to do all he can to preserve the Peace and Unity of it.

Our Lord himself commanded his Disciples, *Mark ix. 50. To have Peace one with another.* St. Paul says, *Thessal. i Ep. v. 13. Be at Peace among yourselves;* and *2 Cor. xiii. 11. Be of one Mind, live in Peace, and the God of Peace shall be with you.* *Eph. iv. 3.* He bids them *keep the Unity of the Spirit in the Bond of Peace.* And I beg you would observe with what Tenderness and Concern the Apostle applieth to the *Philippians, c. ii. 1, 2. If there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be likeminded, being of one accord, and of one Mind.* i. e. as we say, unanimous.

Now if any Person withdraws from the Communion and publick Service of the Church, and sets up another Method of Worship, and joins himself to other Societies under another Government, and in Opposition to that in which he liveth, how can he be said to have regard to the Apostles Directions? On the contrary, be assured, that if any Person doth so, upon any other Account than this; namely, because the Church from which he separates requireth something *sinful*, as a Condition of her Communion; then such Separation is *sinful*, it is *causeless*, and he who so separates is guilty of Schism; and you will allow he cannot be well guilty of a greater Sin, if
you

you believe the Scriptures, and seriously consider those Passages which follow, in which I will shew

Fourthly, That it is very sinful to make Divisions in the Church, and thereby to break the Peace of it.

The Sinfulness of this Practice might be gathered from many Texts which have been already produced; and will easily appear by considering, that it is a direct Transgression of these Commands, *1 Pet. iii. 8. Be ye all of one Mind*; and *2 Cor. xiii. 11. Be of one Mind; Live in Peace*: St. Paul mentions the Divisions of the *Corinthians*, as a Proof of their being Carnal, *1 Cor. iii. 3. For whereas there is among you Envy, Strife, and Divisions, are ye not Carnal?* And *1 Cor. xii.* he argues from our being one Body, one Society of which *Jesus Christ* is the Head, we should consider ourselves as Fellow-members, and that there should be *no Schism, or Divisions in the Body*.

And, I beseech you to observe, amongst what foul Crimes he ranks, Variance, Seditions, and Heresies, *Gal. v. 19, 20, 21. The Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envy, Murders, Drunkenness, Revellings, and such like; of all which he declares that they who do such things shall not inherit the Kingdom of God.*

And *Rom. xvi. 17.* he says, *I beseech you Brethern, mark them which cause Divisions and Offences, contrary to the Doctrine which you have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches, deceive the Hearts of the Simple.*

From what has been said, I think, two things are evident.

First, If in Matters required of us not sinful, we do not obey our Superiors when lawfully commanded, by disobeying those human Laws, we likewise disobey the Law of God. So that the *Reasoner*, p. 23. need not have thought it strange it should be so dangerous

gerous to break the Laws of Man ; since by breaking *such* human Laws, he breaketh the Laws of God.

Secondly, It is evident that in a Religious View, to talk of a peaceable Separation, is to talk direct Nonsense, it is a Contradiction in Terms : For how can there be Peace in any Society where continual Disputes are carrying on, and Animosities are perpetually fomented by reason of the Separation ? The Peace of the Church of Christ, must consist in the mutual Harmony and Agreement which should be among all its Members ; and so long as all the Members of any Church walk by the same Rule, and mind the same Thing ; so long as they all observe the same Laws, and submit to the same Discipline ; so long is the Peace of that Society preserved : But if one saith I am of *Paul*, and another I am of *Apollus*, and a third I am of *Cephas*, and so on ; if there be Dissentions, Disagreements, and Divisions in it, surely, altho' there be no body kill'd, yet the Peace of that Church is broken. If I know the meaning of it, the English of the Word Dissention, is Disagreement : And what Notion can we have of the Peace of any Body of Men, where the Members who compose it do professedly disagree ? The Apostle *James* says, *c. iii. 16. Where Strife is, there is Confusion*, and how can it possibly be otherwise ? It is said too, that *the tender Mercies of the wicked are cruel*, in like manner, when I hear a Dissenter speak of the *Peaceableness* of his *Separation* in a Religious View, I cannot forbear thinking the Peace of the Dissenters is contrary to that of all other Men, it is deadly and destructive ; when a Church is divided in itself, it can no more stand, than a House or a Kingdom can ; the Reason of which proverbial Maxim is founded upon this, That in every Society which is formed and compacted by mutual Agreement, the least Dissention or Disagreement in that Society, doth certainly and naturally tend towards the Ruin and Dissolution of it.

Therefore

Therefore when you are told that your withdrawing yourselves from our Communion, and joining yourselves to other Societies, set up in Opposition to the Church of *England*, is a peaceable Separation, you are imposed upon, and are deceived by a fallacious Use of the Word Peaceable; for you must be sensible, that to separate from a Society, and to set up another against it, must be the most effectual way of destroying its Peace: The Dissenters Separation can in no Sense be called peaceable, except it be in a civil one, *i. e.* because there is no Blood spilt, and no Bones broken.

To conclude all, I beseech you to consider with yourself calmly what I have represented to you in this short Piece; read over the Reasons for Dissenting once more, and examine them one by one, with what is here said in Answer to them: At the End of every one, lay your Hand upon your Heart, and ask your own Conscience seriously, whether you do really think *that one* to be a sufficient Reason for your withdrawing yourself from our Communion? And if your Conscience shall answer you, that it is not, then be assured, that Ten or a Hundred bad and trifling Reasons cannot possibly make one good one: And if you have no good Reason for it, then consider how dreadful a Thing it is to fall under the Sentence which *St. Paul* pronounces against those who cause Divisions, *Rom. xvi. 17.* to be avoided, or excommunicated from the Society of all good Men; and against those who are guilty of Variance, Strife, Seditions, Heresies, Murder, &c. *Gal. v. 19. 20, 21.* *That they which do such Things shall not inherit the Kingdom of God.*

The *Reasoner* in another Piece of his (for I have had Patience to read *some* of it) directs his Congregation to distinguish between the Substantials and Circumstantials of Religion; and I am glad I can agree with him in one thing: Certainly every Man should make that Distinction who can, but the *Rea-*

soner was not aware of the Consequence of it, for if his Congregation was to take him at his Word, and follow his Advice, he must shut up his Meeting, or talk to the Walls : Was Religion a little better understood, the Disputes concerning it would not be so many ; Men would not stumble at Trifles, and quarrel about indifferent Matters, but rather follow after the Things which make for Peace : A modest and good Man would not be so tenacious of his own private Opinion, but in Matters of small Moment, would rather give in to the general Sense of the Church in which he lives, especially if he understands the 14th Chapter of the Epistle to the *Romans* : And I pray God we may all be convinced of this plain Truth, which is too little attended to and considered, namely, *That the Kingdom of God is not Meat and Drink, but RIGHTEOUSNESS and PEACE and JOY in the HOLY GHOST.*

POST.

P O S T S C R I P T.

THE *Twenty Third* Edition of the *Plain Reasons* did not come to my Hands, till I had finished what I thought proper to say to them, as they appeared in the *Twenty Second*. I have since found, by comparing those two Editions, that there are a few Alterations and Additions made in the last, and tho' they are not very considerable, I shall here give an Account of them.

Page 10. Instead of *above an hundred and fifty Days*, he says, *a great many Days*. This Alteration seems to discover a Consciouness that his former Charge of *above an hundred and fifty Days* was stretched a little too far.

Page 17. In the third Objection to us upon Account of the Lord's Supper, he complains, that Persons are *allowed* to come to that Holy Ordinance *not for the Profit of their Souls*, which the Reader will perceive is absolutely false; for in the Exhortation mentioned, *p. 45.* we always set before our Communicants *the great Danger of unworthy receiving*, and we always insist upon the Qualifications mentioned, *p. 13.* and if any Person comes without those Qualifications, it is at his own Peril, and *He* must answer for it, not *We*, who cannot determine with any certainty, and therefore ought not to make ourselves the Arbitrary Judges of another Man's Sincerity.

Page 18. Instead of, *which is all that they ask of their Communicants*, Edition *Twenty-third* says, which is all that *some* ask, &c. But this is as false as the other Assertion; for I have proved that we *All* ask much more of our Communicants: However, this is a tacit Confession, that his former general Charge was wrong.

Page 20. He adds, *Irenæus who lived in the Second Century, calls their Bishopricks Parishes; and so they are called many hundred Times in Eusebius's Church History.*

Who told him this I know not; certain it is, he has read neither of them: If he had read *Irenæus* he could not have said what he did before of him; and he who can affirm, that *Justin Martyr, Polycarp, Irenæus, and Cyprian*, wrote about *Athanasius*, cannot have read *Eusebius's*, or indeed any other History which relates the Affairs of the Church in those Times. But I do not think he had it from the same Person who supplied him with the other Informations about the Primitive Church, because Part of it at least happens to be true: I will agree with him, that *Eusebius* doth call them *Parishes* several Times, but tho' this is what may impose upon an unwary *English* Reader, it will do his Cause no Service, when it is properly considered. I readily grant that a Bishop's *Diocese*, was frequently called his *Parish*, for the first three or four hundred Years. But that Word did not then signify the Houses or Fields near a Church, but the Towns and Villages in the neighbourhood of a City; which Towns and Villages, together with the City itself, contained the Bounds of the Bishop's ordinary Jurisdiction, and were all together called his *Parish*, or as we now call it his *Diocese* *. And thus, if the *Reasoner* pleases, (for I would not dispute about Words) he may call the Counties of *Norfolk* and *Suffolk*, and Part of the County of *Cambridge*, with the City and County of *Norwich*, the *Parish* of the Bishop of *Norwich*.

That the Word really had this Sense at the Time I am speaking of, may be evident from hence: That the largest Dioceses of all, such as *Rome*, and *Antioch*, nay, and *Alexandria*, were called *Parishes*, and that by the very Writer he mentions; if he had ever cast his Eyes on *Eusebius's* History, he would have seen

* See Bingham's Antiquities, l. 9. c. 2.

in the very first Page of him, that he there proposes to give an Account of the Bishops in the most famous *Parishes* : And we cannot mistake his Meaning here, because we see in the Prosecution of this Work, he gives us the Succession of the Bishops in the Dioceses of *Rome*, and *Antioch*, and *Alexandria* *. I have already shewed from Mr. *Bingham*, that the Diocese of *Alexandria*, at the Time of *Alexander* and *Atbanasius*, was of large Extent, (see p. 53.) there were a great many Churches in the City itself, in each of which there was a Presbyter, and yet all that large Diocese was called by *Alexander* the Bishop of it, his *Parish* †. And St. *Austin*, in his Letter to a Bishop of *Rome* tells him the Town of *Fussala* was forty Miles distant from *Hippo*; but that the Town and the Country about it did belong to the Parish of the Church of *Hippo* ‡. The Truth is, the Words *Parish* and *Diocese* were anciently used promiscuously to signify the same Thing, The District over which a Bishop did exercise Jurisdiction; as I could shew from many other Instances if it was necessary : But from what has been now said, nothing can be plainer,

* See *Euseb.* l. 1. c. 1. and l. 3. c. 21. and several other Places in that History; the *Reasoner* says *Eusebius* calls *Bishopricks Parishes* many hundred Times, but I suppose the Person that informed him, might be led into that by his Ignorance of the *Latin*, in *Valesius's* Note upon the Passage referr'd to in the first Page of *Eusebius* : *Valesius* there observes, that sometimes the Word *Parochia* is taken in a larger Sense, for a whole Diocese, ut apud *Eusebium* sexcentis in Locis occurrit, which he learnedly translated, many hundred Times, not knowing what almost any School Boy could have told him, that according to the *Latin* Idiom, when it is said a Word occurs in six hundred Places it doth not mean that the Word is really to be found exactly so many Times, but an indetermined Number, that is as we say a Thousand Times, or a great many Times.

† See his Letter in *Socrates's* History, l. 1. c. 6.

‡ *Fussala* dicitur Hipponensi Territorio confine Castellum, antea ibi nunquam Episcopus fuit, sed simul cum contigua sub regione ad *Paraciam* Hipponensis Ecclesiæ pertinebat.—Sed ab Hippone memoratum Castellum millibus quadraginta sejungitur.

Augustine's Ep. 262. ad *Cælestinum*. Edit. *Lugd.*

than

than that the calling of a *Diocese* by the Name of a *Parish*, doth by no means confine it to a single Congregation, as the *Reasoner* would falsely insinuate.

He adds further, "And *Justin Martyr*, who liv'd "in the same Century" *i. e.* with *Irenæus*, but not with *Eusebius*, (I hope) saith, "on the Lord's Day "all the Church assembled in one Place, where the "Bishop preaches, for where the Pastor is, there "the Flock must be."

It must be granted, that I had need be endued with a moderate Share of Patience to go through with what I have undertaken, as the Reader will perceive from this Quotation : It is one which the *Reasoner* seems to be extremely pleased with, for he quotes it no less than three several Times, in this little Pamphlet, *p.* 6. 20. and 37 *.

But if upon Examination it appears, 1. That this Writer has joined together two Pieces of Sentences from two different Authors, and put them off, so joined together as the Words of one of them : and 2. That he misrepresents the Sense and the Words of both of them : Then I think it will be pretty clear, that this Quotation can do no Service to the Cause which it is brought to support, and that the *Reasoner* must lie under a strong Imputation, either of a want of Knowledge, or a want of Honesty for thus producing it.

1. That this Writer has joined together two Pieces of Sentences from two different Authors, and put them off, so joined together, as the Words of one of them, will be proved by a Blunder of his own.

Indeed I should not have known what to have made of the Passage as it stands in the *Plain Reasons*, if he had not betrayed himself, *p.* 37. where he

* But lest the Reader should think it the same, the last Time he quotes it, he puts *P. Mar.* instead of *J. Mar.* That this is no Mistake of the Printers, but is done with Design, appears from hence, that it stands so in all the Editions I have seen, *viz.* the 19th, the 22d, and 23d.

quotes *P. Mar. Apol.* for the first Part of the Sentence, and *Epist. ad Philadelph.* for the latter Part of it; and if it had been so, it would have been a strange and unjustifiable way of representing the Words of an Author, to take two different Sentences from two different Books of his, and to give them his Reader as one and the same Sentence: But the Case is far worse, for it happens (unluckily for our *Reasoner*) that *Justin* wrote no Epistle to the *Philadelphians*, it was another Man, one *Ignatius* the Bishop of *Antioch*, who hath left us an Epistle which he wrote to them; and in that, there are some Words a little like these which the *Reasoner* gives us; that is, they look a little like them in Shape, but as I will shew presently are very different in Meaning. Now to take a Scrap of a Sentence from *Ignatius*, and join it to a Piece of a Sentence of *Justin's*, and to put the whole off for his, is so great a Crime in Writing, that I want a Name for it.

But what will make the Thing still blacker (if possible) is that which I am now to shew, *viz.*

2. That he has misrepresented the Sense of both these Authors, that this may be the clearer I will first consider the Words of *Justin Martyr*, and then those of *Ignatius*.

Justin says, *On the Day called Sunday, all throughout Cities and Countries assemble together, and the Writings of the Apostles and Prophets are read; after that, when the Reader has done, he who presides [in the Assembly] in a Sermon, instructs and exhorts the People, &c. **

The Question here is whether he truly represents the Sense of this Passage or I, and the first Difference is as to those Words, whether they signify their meeting in one Place, or only in General their meeting

* Τῇ ἡμέρᾳ λεγομένῃ ἡμέρᾳ πάντων καὶ πόλεις ἢ ἀγροὺς μενούτων ἐπὶ τὸ αὐτὸ συναλῶσις γινέται, καὶ τὰ δόγμα καὶ νομοθετήματα τοῦ κυρίου ἀναγινώσκονται. Εἰτα, παύσαντες τὴν ἀναγνώσκοντες, ὁ πρεσβυτέρως διὰ λόγου τὴν ἐκκλησίαν καὶ παρακαλεῖ καὶ τὴν καὶ τῶν τούτων μιμήσεως ποιεῖται. *Just. Mart. Apol. I. Edit. Thi l. p. 97.*

together, tho' in different Places, and in different Companies: Just as we might say, the Members of the Church of *England* whether they reside in Cities or Villages, meet together every Sunday for the Worship of God.

Here I must observe, that this Phrase doth not of itself signify in *one Place*, and should not be so rendered; except the Sense of the Author doth necessarily confine its meaning: In many Places which I could produce it cannot have that Sense, and there are several such Instances in Scripture, of which any Man may judge. *Acts* ii. 24. *All that believed were together.* Upon which *Lightfoot* observes, this Phrase is used in a different Sense, by the LXX Interpreters, and sometimes betokeneth Mens knitting together, though in several Companies: And in this Sense is the Word to be understood in this Story: For says he, *it is past all Imagination or conceiving, that all those thousands of Believers that were now in Jerusalem, should keep all of one Company and Knot: For what House would hold them? But they kept in several Companies, according as their Languages, Nations, or other References did knit them together. And this joining together, because it was apart from those that believed not; and because it was in the same Profession and Practice of the Duties of Religion, therefore it is said to be ἐν τῷ αὐτῷ tho' it were in several Companies and Congregations*.*

Psalms xlix. 1, 2. Give ear, all ye Inhabitants of the World; both low and high, rich and poor together.

Even the Reasoner cannot suppose all the Inhabitants of the World in *one Place*.

It is translated the same, *Acts* iii. 1. Peter and John went up together into the Temple; so again, *Acts* iv. 26. *The Kings of the Earth stood up, and the Rulers were gathered together.* But Herod and Pontius Pilate, with the Gentiles and the People of Israel [see v. 27] were not gathered together in *one Place*.

* See *Lightfoot* upon the Place.

It appears then that these Words do not always signify *in one Place* : In these Places it is plain they cannot : And it is as plain they cannot in that Passage of *Justin's*, which I am considering : For how can it be conceived that all Christians, throughout Cities and Countries, should assemble *in one Place* * ? And, by the Way, I must here observe, that they do not necessarily signify *in one Place*, even in 1 *Cor.* xi. 20.

The next Difference is as to the Word *επισκοπος*; whether it must necessarily be translated Bishop.

Justin, in that Apology, is giving the Roman Emperor and Senate, and all the *Heathens*, a general Account of the Christian Faith and Practice; and among other Things, he gives a general Account of their Worship : And as he is speaking to *Heathens*, who were not acquainted with the different Orders of Bishops and Priests, he here uses neither of those Words, but a general one which may be applied to either of them; and says, *the Sermon was spoken by him who presided in the Assembly* †.

I allow that among the Ancient Writers, by this Word they frequently and commonly do mean the Bishop : But yet I presume it is not necessary that they *always* should : For tho' in the Primitive Church the Bishop always preached when he was present, and for some time it was unusual for a Priest to preach before a Bishop; yet in the Absence of the Bishop, a Priest presided in the Congregation, and then *He* preached, agreeably to *Justin's* Account. But if *Justin* had said strictly, that in every Assembly of Christi-

* See the Original Draught of the Primitive Church, &c. p. 44. 53. And I must in Compassion to the *Reasoner* acquaint him, that *The Enquiry into the Constitution, &c. of the Primitive Church*, is a Book not to be depended upon, it will lead him into many a Scrape; and it may be of Use to him to take this Hint, that if at any Time he should be tempted to take any Thing from thence, he should not send it to the Press, before he has seriously considered what the very Learned Author of the *Original Draught* &c. has said in Answer to it.

† See the Author just now referred to.

ans a *Bishop* always preached; or if he had said, that a *Priest* always preached; his Account would not have been exactly true: And probably this might be the Reason why he used that Word, which might be applied either to a *Bishop* or a *Priest*.

But, to carry this a little further, it may be considered, that in the Language of Antiquity, a *Bishop* may be said to Preach by his *Presbyters*. Of this let *Ignatius* be judge, who says, (*Ep. ad Smyr. Sect. 8.*) *Let no one do any Thing in the Church without the Bishop*; but immediately adds, *Let that Eucharist be esteemed to be valid, which is performed by the Bishop, or by one whom he shall authorize*. What was done then by a Person appointed by the *Bishop*, was judged by *Ignatius* to be done by himself, *i. e.* by his Authority. And in this Sense the *Bishop* may be said to preach in every *Parish* in his *Diocese*, that is, by his *Priests* and *Deacons*, commissioned by him for that Purpose.

Let all this be considered, and then let any Man judge whether *Justin's* Words are as the *Reasoner* represents them, and whether they speak against *Episcopacy*.

The Quotation from *Ignatius* will take less Time; for in his *Epistle* to the *Philadelphians*, after recommending to them, (in the Preface) Union with their *Bishop*, and the *Priests* and *Deacons* which were with him; in the Body of the *Epistle* he exhorts them thus: *As Children of the Light and the Truth, avoid Separation, and Evil Doctrines: But where the Shepherd is, there, like Sheep, do you follow* *.

I will only assure him that this is a just Translation, and then leave the Reader to compare it with the *Reasoner's*: And upon the whole, I humbly conceive that no Argument can be drawn from hence against the Order of *Bishops*; tho' this very Sentence will

* Τέκνα ἐν φωτός, καὶ ἀληθείας, φέρετε τὸ μέλισσιν, καὶ τὰς κακοδιδασκαλίαις ὅπως ὁ ποιμὴν ἴσῃ, ἐντὶ ᾧ ὡς πρόβατα ἀκολουθεῖτε. *Ignat. ad Philadelph. p. 26.*

furnish us with one against *Separation* : And I could produce several other Passages from the same Epistle, to support the Distinction between *Bishops* and *Priests* : But of this enough hath been said before. The *Reasoner* is the less excusable for quoting *Ignatius* falsely, because he might have consulted Archbishop *Wake's English Translation*, who renders the Passage thus : *Wherefore, as becomes the Children both of the Light and of Truth, flee Divisions and false Doctrines : But where your Shepherd is, there do ye, as Sheep, follow after.* Any one may see that this Translation is the same in Sense with mine ; only I have endeavour'd to keep rather more closely to the Letter of the Original. I am inclined to think, if the *Reasoner* had read this Epistle, he would not have quoted it, for by doing so, he puts his Reader upon examining into it, if he be capable ; and as the genuine Epistle is but a short one, he may be tempted to read it through ; by doing which, he will find the Distinction between *Bishops*, *Priests*, and *Deacons*, so often repeated, that I would advise our *Reasoner*, (if he has his Cause at Heart) never to refer to this Epistle again.

F I N I S. ✓

